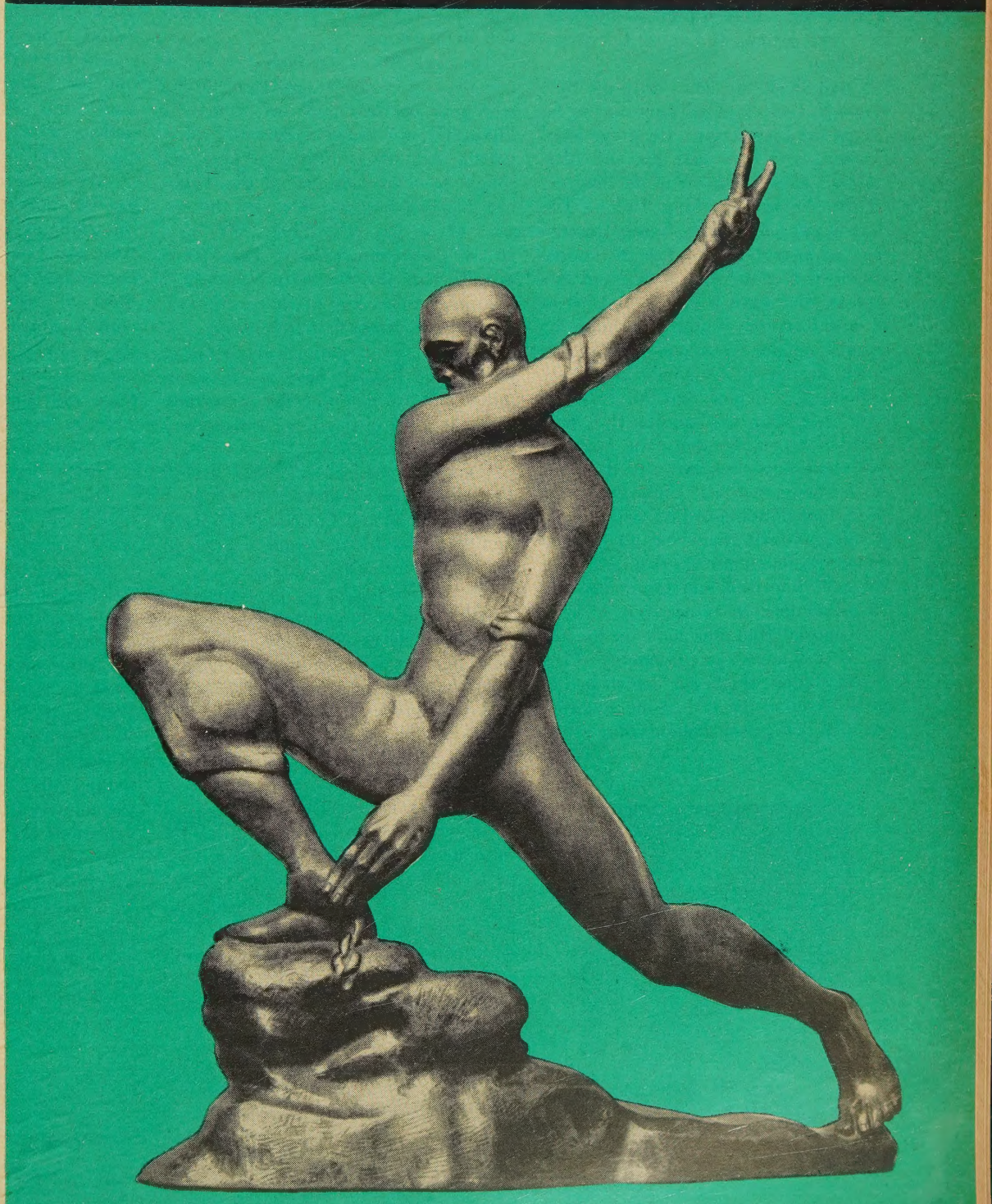
UNITED CHURCH HERALD

VOL. 1, NO. 5 DECEMBER 4, 1958



Man's struggle for his inalienable rights

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FROM THE CO-PRESIDENTS' VIEWPOINT

EACH OF MY two full days in London during August was marked by contacts with leaders of English Congregationalism.

I had about two hours with the Rev. Ralph F. G. Calder, minister and secretary of the International Congregational Council, and later was his and Mrs. Calder's guest at dinner in the quarters of the English-Speaking Union. The next day the Rev. H. S. Stanley, executive secretary of the Congregational Union of England and Wales, and two laymen who serve with him as trustees of a substantial endowment fund for certain religious purposes took me to lunch at Simpson's-on-the-Strand.

Both Mr. Calder and Mr. Stanley have their offices in Memorial Hall, Farringdon Street, London. The building houses various administrative divisions of the Congregational Union, much as the Schaff Building in Philadelphia and Congregational House at 14 Beacon Street, Boston, house offices of Evangelical and Reformed and Congregational Christian agencies respectively.

Memorial Hall was built on the site of the famous—or infamous—Fleet Street Prison which was demolished in 1842. Around the end of the sixteenth century that prison housed some of the early Congregational martyrs or those who otherwise were victims of the English Reformation.

The present hall was dedicated to the memory of some 2,000 Puritan ministers who gave up their parishes (and their "livings") in 1662 as a result of Parliament's Act of Uniformity. This act sought to compel the use of the Anglican *Book of Common Prayer*. On August 14 of that year these 2,000 ministers—Congregationalists, Presbyterians, Baptists and other "Independents"—united in choosing privation and jail, if not death, rather than to conform.

Already Congregationalists, Presbyterians and Baptists have a joint committee at work planning the commemoration in 1962 of the 300th anniversary of this historic choice.

Congregationalism in the British Isles constitutes a fellowship in numbers second only to the Church of England and the Presbyterians—and in England far outnumbering the latter.

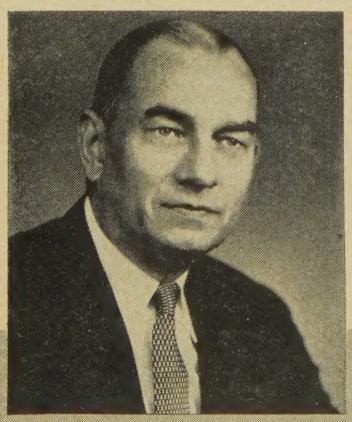
The 1957 statistics for the Congregational Union of England and Wales record 3,045 places of worship (churches, halls, perhaps private homes also), 218,205 communicants and 220,758 enrolled in Sunday School under 30,823 teachers. All are served by 1,385 ordained ministers aided by 3,215 lay preachers.

The next largest British Congregational group is the Union of Welsh Independents (in mainly Welsh-speaking parts of Wales) which has 974 places of worship, 117, 981 communicants and 51,265 enrolled in Sunday School. Other groups include the Congregational Union of Scotland with 151 places of worship and 35,538 communicants; and the tiny Congregational Union of Ireland with thirty places of worship and 1,834 communicants.

The Presbyterian Church of England and the Congregational Union of England and Wales work closely together "in accordance with the Declaration of 1951" in which they "covenanted to take counsel together, to learn of one another and to walk together." Under the guidance of what they call a Joint Advisory Council they have adopted a comprehensive and compelling statement of "convictions concerning the church which are common to Presbyterians and Congregationalists." Arrangements have been mutually agreed upon which not only allow but encourage the free, but orderly and responsible, interchange of ministers for regular pastoral assignment.

The Union's receptive awareness of movements toward closer relations of other Congregational bodies with non-Congregational churches elsewhere is reflected in this paragraph of the Joint Advisory Council's report to the Assembly last May:

"Attention has been given on the one hand to the relationships between the Congregational Union of England and Wales and the United Protestant Church of the Palatinate, and the union leading to the United Church of Christ in America, and on the other hand to the conversations between the Church of England and the Church of Scotland in which the Presbyterian Church of England is also represented."



Space will be reserved in each issue of *United Church Herald* for the co-presidents of the United Church of Christ. It is understood, however, that they are under no obligation to prepare a column for every issue! Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James D. Wagner

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UNITED CHURCH HERALD

VOL. 1, NO. 5 DECEMBER 4, 1958

COVER STORY: On December 10, 1958 churches, private organizations and the press—together with the United Nations—will observe the tenth anniversary of the adoption of the Universal Declaration of Human Rights.

On that day all are asked to rededicate themselves to securing and protecting the freedoms and the rights of all people without distinction of race, sex, language or religion. (See editorial on page 4.) To unloose bodies and minds now held in bonds of fear, hunger and ignorance, and to open vistas of hope to uncounted millions who want freedom more than anything else, this is the challenge. Cover illustration of "Freedom" by Laci de Gerenday courtesy of National Sculpture Society.

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MAN'S STRUGGLE FOR

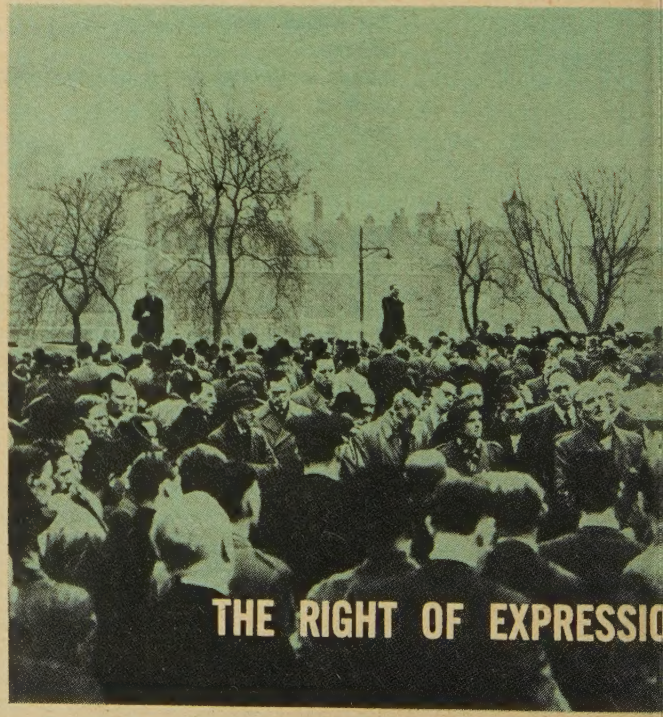
On December 10, 1948 in the Palais de Chaillot in Paris, the United Nations adopted without a dissenting vote the Universal Declaration of Human Rights.

Inherited from the English, French and American revolutions—as well as other sources—the declaration represents the historical commitment of informed and responsible peoples of the world to securing and protecting the fundamental freedoms and human rights for all without distinction of race, sex, language or religion.

Its thirty articles proclaimed "a common standard of achievement for all peoples and nations" and set forth succinctly the individual's right to life, liberty and security of person, to freedom of movement and residence, to social security, to education, to freedom of worship, to freedom of expression and of peaceful assembly, the right to take part in the government of one's country, to hold public office, to seek and be granted asylum, and to own property. Of all declarations of human rights, this is the most comprehensive and its influence is reflected not only in the work of the United Nations but in international treaties and national legislation.

On this tenth anniversary of the declaration's adoption, *United Church Herald* joins the United Nations—together with churches, private organizations and the press—in celebration of that courageous and historic event and pledges itself to the development of respect for and observance of the fundamental rights and freedoms made explicit in the declaration.

Such rights and freedoms—as our newspaper headlines remind us each day—must be fought for, achieved and jealously guarded in every generation. Hostile political, social and psychological forces—and the historical circumstances in which these forces find a fertile field in which to operate—appear to be inherent in the cultural character structure of much of the modern world. Voices—millions strong—are crying out



HIS INALIENABLE RIGHTS

today for freedom from poverty and disease, for deliverance from ignorance and terrorism, for liberation from intimidation and cruelty, for release from the myriad of inner and outer tyrannies besetting mankind today.

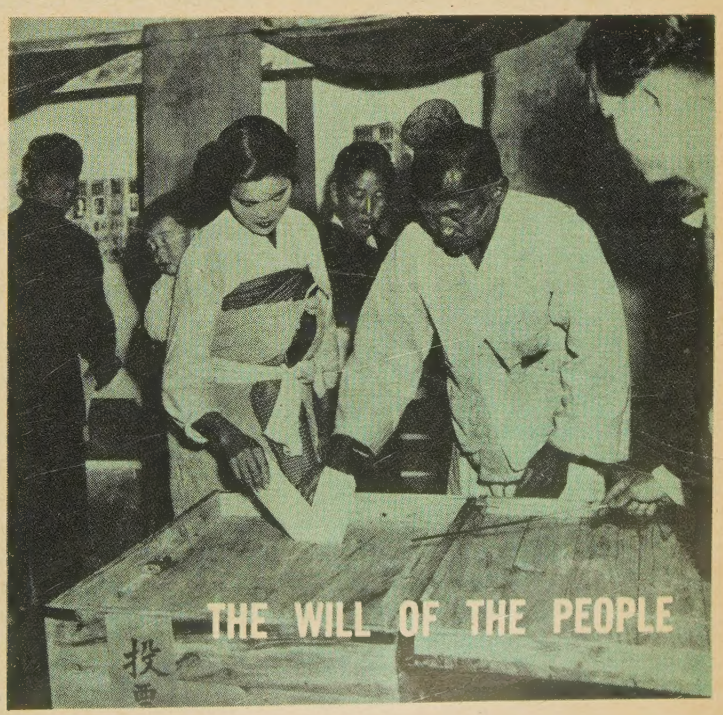
Here in the United States—where a mood of self-complacency and moral indolence in respect to human rights appears to have suffused the spirit of some of us—the front page of any newspaper on any given day reminds us of the insults, indignities and injustices to which American minorities are being subjected by hatred-warped groups and individuals in flagrant violation of our civil-liberties tradition.

Such inexcusable assaults and stupidities—together with the current attempt to curtail the jurisdiction of the Supreme Court following the court's decisions holding racial segregation unconstitutional and upholding individual rights against government programs aimed at so-called subversion—constitute a threat to our civil liberties!

But one scarcely needs to write out here a whole bill of particulars in trying to set forth the world-wide human-rights problem which is ours to solve. And it must be obvious to all that to end the conditions described and to secure for all the freedoms to which they are entitled, a long, tedious, patiently conducted program of personal and group education—together with enlightened social legislation—is demanded! International covenants—important as they are—are limited in what they can accomplish.

An outstanding opportunity to do something specific and significant is present in our churches. Liberty, to be authentic, must be a spiritual possession. It is not achieved by claiming it. Until it becomes a quality of mind and heart, freedom is superficial and can soon be lost. "The deep fountains of freedom are within the soul." This is the province of our churches. AVM

Photos by courtesy of the American Association for the United Nations.



WILLIAM L. BRADLEY

Theology Is

THEOLOGY is no longer "the queen of the sciences," as once it was during the Middle Ages—before science as we know it had come into being. Some people, many of them devout Christians, believe that theology has long since served its purpose and no longer has any useful function. But while it is certainly true that some styles of theological interpretation are no longer appropriate (for example, the kind of literalism that finds in the Bible a blueprint of the beginning and end of creation), the Christian faith can ill afford to do away with theology.

Man's Wisdom

This is because Christianity has always been concerned with the increase of man's wisdom. Like all religions it has important symbols whose impact is primarily emotional. We have our liturgies, our robes, our crosses; we design our churches in ways which will help to create a certain mood for worship. The two sacraments which have almost universal acceptance among Christians—baptism and communion—convey their meaning in part through the senses.

Such symbols, however, were intended not only to arouse our emotions but to influence our wills as well. For the Christian faith is such that its meaning can be understood ultimately only through the spoken and the written word. It calls upon us to grapple seriously and intelligently with our inmost problems, and to come to moral decisions about our relationships with one another and with God. Obviously, an aesthetic type of faith, freighted with emotion, can give us little help in understanding our problems.

Therefore the Christian faith is meaningful as well as awe-inspiring. The mystery which lies at the heart of its revelation of God's active love should stretch the imaginations of men and encourage them to seek a fuller comprehension of life's meaning. It is true that "now we see through a glass, darkly," but we seek constantly to light up that darkness in order that we may conduct our lives more worthily to the glory of God.

There are Christians who will object to an emphasis upon the intellectual aspect of Christianity. But in an age in which we take it for granted that the best intellects are needed to probe the mysteries of outer space there is little excuse for assuming that religious problems are too simple to require the same intellectual effort. Because there are in our churches ministers and laymen alike who give the impression that religion is only for the simple-minded, seminaries are finding it difficult to recruit first-quality college students for the ministry.

Religious problems are serious ones. They call for the best thinking a man is capable of bringing to bear on the questions which concern him most critically. The purpose of theology is to help him understand better the nature of his problems as they are related to his status as a creature of God.

Common Symbol

Theology will mean more to some than to others, but it can help everyone understand a bit more clearly what his faith has to do with the decisions he must make from day to day.

To illustrate how theology can deepen our understanding of the Christian faith, let us take a common symbol whose customary impact is on the senses rather than the mind. This symbol is the cross.

We see it everywhere and every day—on the steeples of churches, on the necklaces of pretty girls, on the lapels of ministers and on the bumpers of our cars. Our cathedrals are shaped in its design. We see people make its sign in

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Dr. Bradley is professor of the philosophy of religion at the Hartford Seminary Foundation. Photo of theological session at Boston General Council by Lenscraft.

Everybody's Concern

times of trouble, and little children learn to "cross my heart and hope to die" as a pledge of their veracity. But given the proper setting, the cross on an altar can stir us deeply and can awaken something of that sense of reverence and awe we normally associate with things holy.

Morally Aware

Yet none of these representations brings home the truth about the cross of Christ as vividly as theology. The cross stands as a symbol of our shame, before which we should bow in repentance and not in rapture. When we see a cross or wear one or sing about it in our hymns, our consciousness should be pierced by the knowledge that to this cross the Son of God was nailed as an enemy of those he came to serve. Here Jesus' life slowly slipped away in a death filled with horror and agony. By this cross religious men conspired to rid themselves of the threat posed by one too good to be allowed to walk this earth.

Today, whenever we see this symbol, we should be morally aware that it is the lot of every man to crucify Jesus Christ at some decisive turning point in his own life, when the good is put to shame by the best. In our family relationships, in our sexual behavior, in our reactions to strangers or those unlike us in color or creed, in our business practices, in our decisions in time of war, in the conduct of our daily work—sooner or later we betray him and become one with those who hung him on the cross.

Until we know this about ourselves we have not really understood the meaning of the cross—a meaning that comes not through images but through words entrusted to theology to communicate.

Theology tells us even more than this about the cross. It makes clear, as no symbol can, how a people aware of their assault upon Christ can yet dare worship beneath the very sign of their degradation. We are taught that the act of crucifixion on the part of man became the act of redemption on the part of God. On the cross Christ forgave—and still forgives—man his trespasses. The worst that pious men could do to the most truly human man could not separate us from the restoring, renewing love of God. The cross tells us, convinces us, that because this was Christ's way among men on earth we, as Christians, must try consistently to make this the model of our lives as well.

These are mysteries and we shall never fully comprehend them. In fact, they become the more amazing the more thoroughly we seek to understand them. But we could never even begin to see the moral implications of the historical events centered around the death of Christ if we had only a symbol without theology to explicate it.

Our problem today is not that we have too much theology, but that the theology we have is seemingly irrelevant. It doesn't communicate anything to us. Why should this be so?

Adult Education

In large part it is because American Christians have little or no real knowledge of the Bible, and theology is utterly dependent upon the Bible as its source. Religious education customarily ends at that point in a person's development when he is just beginning to be ready for it. We need desperately to develop adult education programs in our churches so that people otherwise well educated will also be equipped to deal intelligently with religious problems. A middle-aged man is ill prepared for the storms of later life if his religious faith is that of a pre-adolescent child.

Another reason for the apparent inability of theology to gain an understanding audience is that so much of our religious language is laden with unfortunate connotations in the minds of

(Continued on page 30)

Portrait of the Month

A Many

Splendored Woman

IT HAS BEEN the co-editor's good fortune—in his seventeen or so years as an editor—to have been associated with several people of extraordinary competence and of truly Christian graciousness.

These friends have been characterized not only by their creativity and craftsmanship but by a kindness and a willingness to serve "beyond the call of duty." They neither live nor work under the compulsion of external demands nor are they oppressed by what Karen Horney, the well-known psychoanalyst, called "the tyranny of the should."

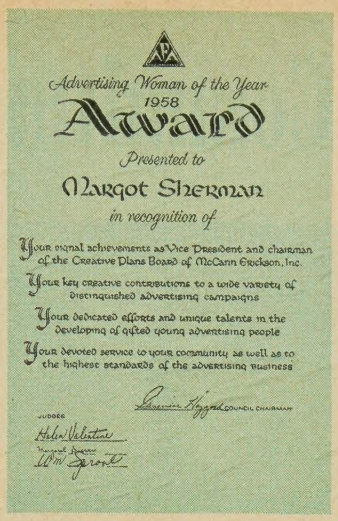
Such a person is Margot Sherman Peet—one of our most valued editorial consultants, a loyal Congregational Christian laywoman and an outstanding figure in the communications field.

Winner of this year's citation as Advertising Woman of the Year, presented by the Women's Council of the Advertising Federation of America, Margot Sherman (as she is known professionally) is a vice president of McCann-Erickson Inc., the world's second largest advertising agency. Chairman of the company's Creative Plans Board, she is also a teacher of advertising, adept in the care and feeding of young creative talent.

But when Margot Sherman goes home each night to Bronxville, a delightful suburb of New York City, she becomes Mrs. Charles D. Peet—the wife of a partner in the law firm of Dorr, Hand, Whittaker and Peet. And, in her own words, "he is a very understanding husband." Mr. and Mrs. Peet have two children—Charles Jr., who is in his second year at Harvard Law School, and a 12-year-old daughter, Margaret.

"A married woman who wants to work," Margot confessed recently, "has to decide which things are important. With us the family comes first. We don't stay in town for parties and rarely for entertainment. We enjoy our home and family."

A graduate of the University of Michigan, *summa cum laude* and Phi Beta


Advertising Woman of the Year
1958
Award
Presented to
Margot Sherman
in recognition of
Your signal achievements as Vice President and chairman of the Creative Plans Board of McCann-Erickson, Inc.
Your key creative contributions to a wide variety of distinguished advertising campaigns
Your dedicated efforts and unique talents in the developing of gifted young advertising people
Your devoted service to your community as well as to the highest standards of the advertising business

Kappa, Margot was the first woman graduate of the Department of Journalism to receive the McNaught Gold Medal Award for her four-year scholastic record. At 20 she was woman's editor of the Pittsburgh *Post-Gazette* where she started the popular "Shopping with Polly" column and wrote a regular feature called "Tea Talk."

After brief stints on the Detroit *News* and Detroit *Times* in her home town, she tackled advertising at the J. L. Hudson department store there. Following her marriage, she moved with her husband to New York and joined the New York copy staff of Montgomery Ward where within three months she was promoted to the post of top fashion writer.

A year of reporting for the New York *World-Telegram* preceded her joining McCann-Erickson in 1936 as a copywriter. Margot moved rapidly up the ladder, acquiring more responsibility and developing her natural talents for professional writing, budget planning and management.

After she was made a vice president of the company, her next promotion saw her an associate creative director. In this capacity she stage-managed the production of advertising for a dozen accounts, including such well-known names as the National Biscuit Company and Bulova watches.

In 1957 Margot Sherman became chairman of the Creative Plans Board and administrative director of McCann-Erickson's creative division, which includes more than 300 people. She also serves as an alternate on the Plans Review Board.

Last year the McCann-Erickson agency received eighty-three creative awards. To Margot Sherman one of the most gratifying was the 1958 Art Directors' Gold Medal which the company received for work done under her direction for Columbia Records.

We agree (don't you?) with the Advertising Federation's statement when they nominated her for the Advertising Woman of the Year award: "To our knowledge, no other woman holds such a high level of responsibility in relation to such an immense volume and variety of advertising."

Beyond her friends, family, job associates and the advertising fraternity, Margot Sherman nevertheless extends her energies and talents to many other activities and interests. She is a member of the development council of the University of Michigan, serves on the board of the Family Consultation Service in her own community and is a most active member of the Congregational Christian church in Bronxville.

"Faithful in her attendance at services," declares her minister, the Rev. J. Everett Bodge, "she enters to worship and departs to serve. In the church she has been active at many points of responsible leadership. She has been chairman of our board of Christian education and also has taught in the church school. Serving on our board of world service, she has done much to support the mission of our churches here and abroad.

"As a charter member of the Parents' Group," Mr. Bodge adds, "Mrs. Peet was instrumental in organizing our nursery school which serves the community from Monday through Friday. And when the church rewrote its constitution and bylaws Margot was asked to serve on the committee. Her sacrificial and devoted spirit are writ large into the life and organization of our church."

United Church Herald herewith adds its salute to this outstanding woman—distinguished by creative spontaneity, extraordinary competence and Christian commitment. To know her and to number her as one of our editorial consultants is indeed an honor! AVM

Keeping Commitment Alive

WALTER M. HORTON

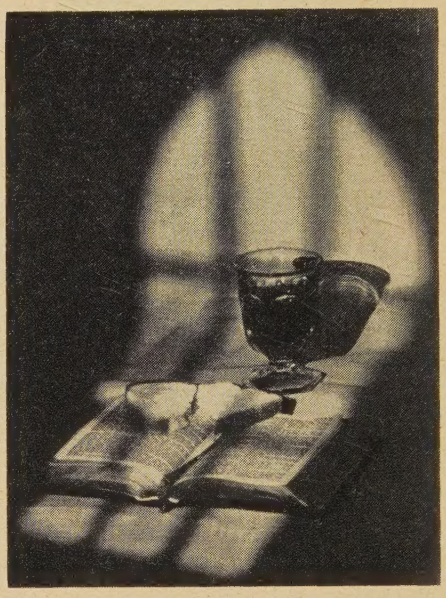
On those Sunday mornings when the sacrament of Holy Communion is observed, the church of Christ stands at attention before its Lord, recommits itself to his service and begins with one accord to move ahead on its mission.

The communion service is a most fitting way to perform the act of recommitment. We call it a "sacrament." The Latin word *sacramentum* was used to designate the oath of allegiance taken by a Roman soldier when he was sworn in as a member of the armed forces. In the Christian army, every recruit renews his loyal allegiance whenever he partakes of the Lord's Supper.

That was part of the purpose of our Lord when he instituted the supper "the night he was betrayed." In spite of the betrayal of some, the denial of others, the occasional discouragement of all, he intended to bind his followers to him and to keep them loyal to his cause until the great day when their mission would be accomplished and they could sit down with him at a great victory banquet in the kingdom of God.

Solemn Covenant

Till that day came, he made a solemn covenant with them (covenant is the Jewish word that corresponds most closely to the Latin sacrament) to stand by them if they would stand by him and his cause. In the unforgettable, acted parable of the supper, clearly referring to his sacrificial death so tragically near, he gave his whole self to his disciples in the broken bread that meant his body soon to be broken, and the poured-out cup that meant his blood soon to be shed. Thus through this action he plainly said to each of them: This have I done for thee; what wilt thou do for me? As often as we eat this bread and drink this cup, we remember again what he has done for us and we freshly commit our time, our possessions, our whole selves and all our powers to the service of the cause for which he died: the coming of God's kingdom among men.



There are few things that bind Christians together so nearly universally as the Lord's Supper. The Lord's Prayer, the two great commandments, the Psalms, the Beatitudes and the Apostles' Creed are widely used in the Christian world. But none of them has so clearly the character of a renewed pledge of allegiance, an act of recommitment.

Whatever else the communion service may mean—and I do not deny that it has other rich meanings—it at least confronts the members of Christ's church with their Lord and challenges them to respond to his gift of himself to them by a renewed gift of themselves to him. Denominational lines and ceremonial differences cannot destroy or conceal this vital relationship between every Christian and his Lord, in which all Christians in the world and all Christians who have ever lived are already deeply united.

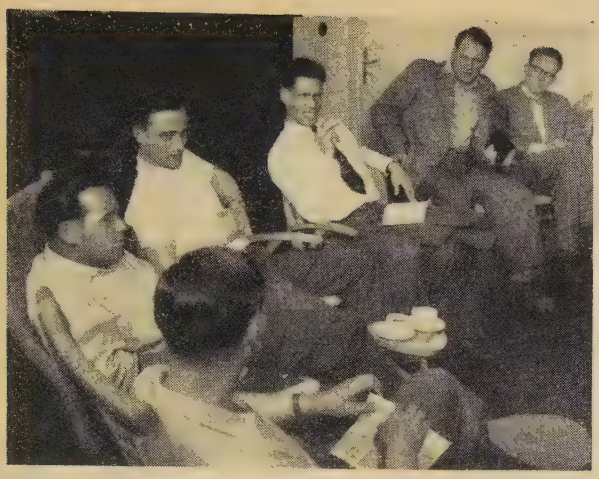
It may seem artificial and unreal to some to speak of the act of recommitment as a personal transaction between ourselves and Christ. There was of course no such unreality for the first disciples. Peter and Andrew, James and John had all been personally called by their Master; and in view of what he had done for them, they knew they had only two choices: to be personally loyal to him, even unto death, or else to be traitors to him. For later generations, the relation between Christians and their Lord has become more complex. He still gives himself to us and asks for our commitment in response; but now he does it very largely through the impact of other Christian lives upon ours. What he does for us comes through what our parents, teachers and other people do for us; and what we do for him we do partly out of respect and gratitude to them.

Dr. Horton is professor of philosophy of Christianity at the Oberlin Graduate School of Theology, Oberlin, Ohio. Photo by RNS.

Final Commitment

If we are to think realistically about our communion with Christ, we must recognize that it is no private relationship with him alone, but includes a deep communion with those who first kindled Christian faith in us by the lives they lived. None of these ministers of Christ is the final object of our commitment, however. They themselves would insist that our commitment should pass through and beyond them, to the Christ who called them, the Father who sent him and the cause of the kingdom for which he lived and died. Our faith still centers on the one who blessed the bread and poured the wine at the first Lord's Supper. He is the invisible presiding officer at every communion table who accepts the oath of renewed allegiance which each participant takes when he takes the sacrament.

Of course, the Lord's Supper is not our only way of keeping our Christian commitment alive. There are daily disciplines by which we need to combat the peril of "everydayness." They may be divided into disciplines of devotion, facing away from the cares of the world toward Christ and the God who sent him; disciplines of fellowship, facing toward our fellow-Christians and sharing the inspiration of our common commitment; and finally disciplines of mission, facing toward the world in its need and practicing our Christian calling in relation to that need. In these ways we can prove the sincerity of the commitment we make at the Lord's table.



ROBERT B. STARBUCK

THE FRIDAY-NIGHT SERMON SESSION

"That may be true for your church-world, Pastor, but what you say has nothing at all to do with our world!" This was the response of Robert, a worker in a cement factory, to a rather lengthy piece of biblical exegesis by a German church official. Robert is a member of a group of industrial workers which meets every Friday evening in "Gossner Haus," Mainz-Kastel, Germany, center of an unconventional ministry to industrial workers who have been estranged from the traditional church. The purpose of the group is to help Pastor Horst Symanowski, the leader of Gossner Haus, prepare his weekly sermon.

Unlikely Group

At first glance this group of workers would seem to be an unlikely one to be helping a minister with such a task—there is not an active churchman in the lot! Several members have long since left the church and the rest are nominal Protestants or Catholics whose relationship to the church is limited to paying the "church tax." The whole atmosphere of the traditional church service (with its liturgical formality) and of the conventional congregation (with its social propriety) remains strange and meaningless to them.

Pastor Symanowski has described the attitude of the church-estranged industrial worker as follows: "Here is my daily life—there is religion; here is the hard struggle of life—there unrealistic, moralistic teaching. In a word, here am I in the workaday world—there is the church, outside the real events of my life."

It is not surprising, therefore, that only 2 or 3 per cent of the people in urban-industrial communities actively participate in the church, despite the fact that 95 per cent of the German people are baptized, church-tax paying members of the church.

The attitude of the group meeting at Gossner Haus is summed up in the statement, "We get along very well without the church." On the other hand, they are quick to confess that they could not get along without the fellowship with one another and the serious wrestling with the concrete meaning of the word of God for their daily lives which they experience in this "Friday evening sermon preparation circle." As one member of the group put it: "I get along very well without Sunday morning, but without Friday evening my whole week is shot!"

But how did such a group come into being? Pastor Symanowski worked for five years as an unskilled laborer in the nearby cement works. At the end of this period, several of the friends he had made there asked how he felt about this experience. He replied that he had learned a lot about the things which shape the attitudes and lives of industrial workers, but he had been disappointed by the lack of comradeship.

His friends, somewhat taken aback, retorted: "What do you mean by 'lack of comradeship'? When you came here as a complete greenhorn, didn't we help you to learn the ropes? And when you had no roof over your head, didn't we help you to build a house for your family and for your mission?"

Pastor Symanowski freely admitted that they had done all of this and more. "But," he went on to say, "for five years you have been telling me that my preaching is a lot of rubbish and nonsense. Yet you have never offered to help me with my work as a minister so that it might make more sense to you!"

Their first reaction was one of unbelief that they could help him in his ministerial work. But when they discovered he really meant what he said, they agreed to give it a try. And so the "Friday evening sermon preparation circle" was born and is now a thriving 4-year-old!

Industrial Problems

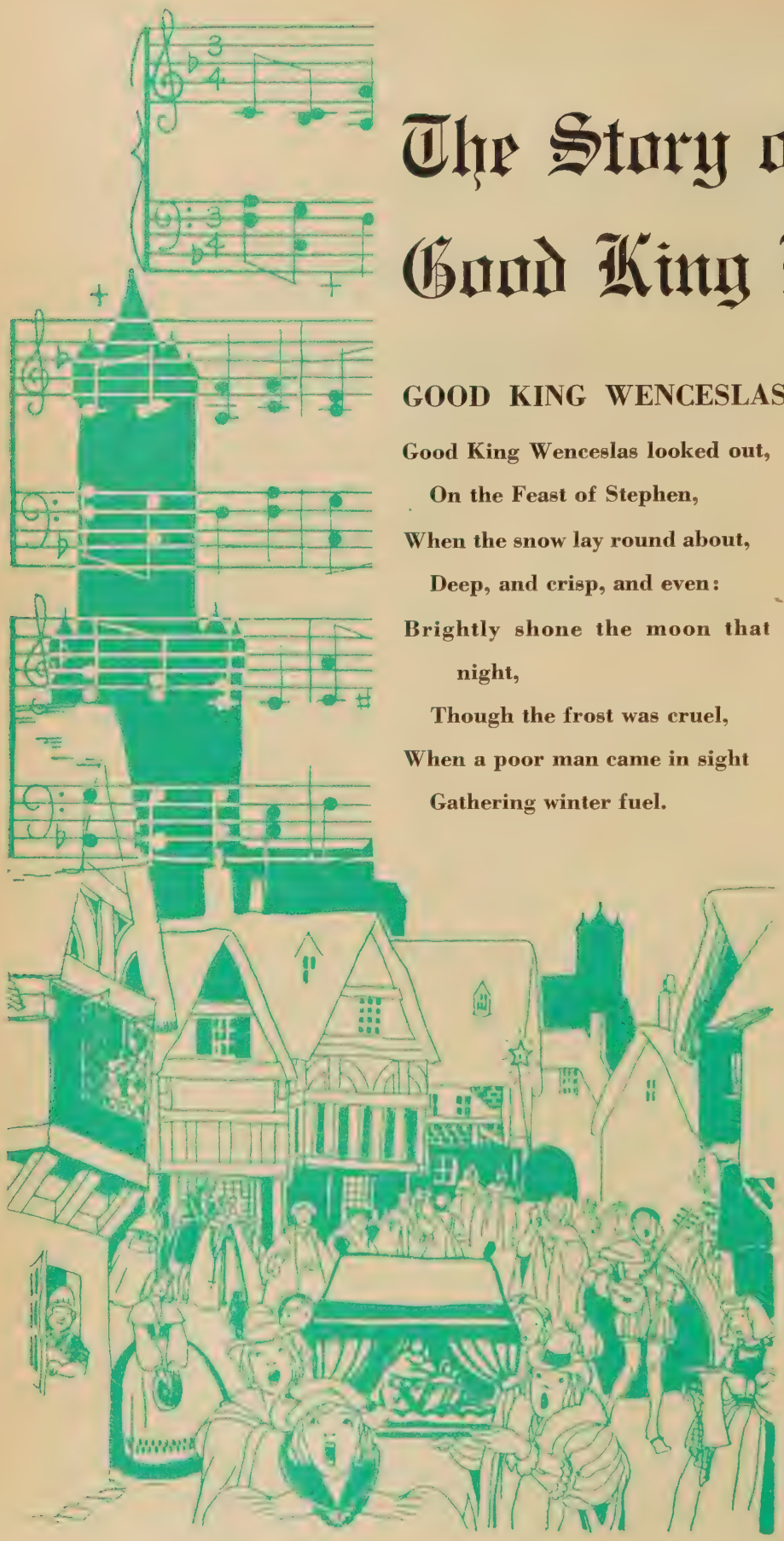
In the course of wrestling with the appointed Bible text for the week, the members of the group discuss the concrete concerns arising out of daily existence, seeking to see what light the Bible sheds on these matters. Thus current political issues, problems of family life (many of the wives are also present) and, most of all, concerns related to their life in the factory are discussed in detail.

Take Karl, for instance. Two years ago he was offered a position as a foreman in charge of sixty lathe operators. He was hesitant about accepting this post because of the responsibilities it entailed. He said he would be willing to accept the position on one condition: that the group would agree to help him. Upon being assured that the group was ready to do this, he took the job.

A few months later Karl angrily threw his Bible on the table at the beginning of the evening and challenged the group to find anything in it which would help him with the following problem: He had

(Continued on page 30)

Mr. Starbuck, an E and R minister, serves as a "fraternal worker" with the Gossner Mission in Mainz-Kastel, Germany under auspices of the Congregational Christian Service Committee. Photo by courtesy of the author.



The Story of Good King Wenceslas

GOOD KING WENCESLAS

John Neal

Good King Wenceslas looked out,
On the Feast of Stephen,
When the snow lay round about,
Deep, and crisp, and even:
Brightly shone the moon that night,
Though the frost was cruel,
When a poor man came in sight
Gathering winter fuel.

"Hither, page, and stand by me,
If thou know'st it, telling,
Yonder peasant, who is he?
Where and what his dwelling?"
"Sire, he lives a good league hence,
Underneath the mountain;
Right against the forest fence,
By Saint Agnes' fountain."

"Good King Wenceslas looked out . . ." Thus begins one of our popular Christmas carols. There are, however, very few people who know anything about the good and generous king except what the song says—that he carried food, drink and firewood through a dark night into a peasant's home. Who was he—a historical figure or a product of someone's imagination?

Actually, he was both. He was the ruler of the small Bohemian kingdom (now a part of Czechoslovakia) and was most certainly a historical figure. He reigned in the years 922-929 and was the first king to establish Christianity in his country. Influenced by the spirit of Christianity, then barely taking root in the land, he was a kind, gentle and peace-loving man, leading an exemplary life of service and humility. He is credited with the building of a number of churches and because of his goodness, he was canonized.

Ever since his death (he was assas-

sinated by his brother) the grateful nation has remembered him in numerous songs, legends and sagas; the cult of King Wenceslas has remained strong to the present day. There are numerous churches and chapels consecrated to him and many statues glorifying him. The main thoroughfare of the capital city of Prague is called Wenceslas Square and his huge statue there is frequently decorated with flowers. Since this square is the center of all major political rallies, the statue of St. Wenceslas has looked down upon many Communist parades in recent years.

Young Ruler

Little is known about Wenceslas' early years except for the fact that he was born about 907 as the oldest son of King Vratislav, and that he spent his childhood under the strong influence of his grandmother Ludmila, a faithful disciple of the Christian faith which had been introduced in the land only a few years previously by the Greek Christian missionaries St. Cyril and St. Methodius. Ludmila herself met a violent death for her religious beliefs and later was also proclaimed a saint by the church.

Wenceslas' father died in 920 or 921 and, after a short regency by his mother, he ascended the throne. It is quite astonishing to realize that at the age of 15 Wenceslas possessed a very fine education and was considered qualified to accept the responsibilities of a ruler.

But the times were tempestuous and fights kept flaring up among the various tribes in the kingdom, and wars were being waged by more powerful neighbors. Wenceslas attempted to settle all these disagreements by peaceful means. It was this particular quality which stirred the hatred of his brother Boleslav, who interpreted Wenceslas' love of peace as weakness and regarded force as the only way to settle conflicts. Tradition has it that on September 28, 929 as Wenceslas was returning from quiet meditation in the chapel, he was met by his brother and his accomplices and assassinated near the chapel door.

His death was felt keenly by the nation as a deep and painful wound. The times were trying, to be sure, and many welcomed the chance of returning to the old pagan way of life with all the force and brutality that Boleslav seemed to embody. But the majority in the nation seems to have been aware of the birth of a new era and accepted King Wenceslas as its symbol.

Undoubtedly his ardent devotion to Christian principles was the main cause of his death and, from the very beginning, the halo of a martyr for Christ was bestowed on him. He became the symbol of the ideal Christian and also became the patron saint of the nation. Every victory in war was attributed to his help; in every hardship the nation turned to him. And after some time, the sentiments of the people were embodied in the beautiful choral—the oldest piece of music in Czech literature:

Saint Wenceslas, Ruler of the Bohemian nation
Our Prince,
Plead with God for us
Plead with the Holy Spirit for us,
Kyrie Eleison
Thou art the heir of the Bohemian nation
Remember thy clan
Saint Wenceslas
Kyrie Eleison

Centuries did not destroy the people's faith in Wenceslas' power to protect his land and his people. As recently as World War II, during which Czechoslovakia suffered under Nazi occupation, the cult of St. Wenceslas flared up with a new vigor and many prayers were offered to St. Wenceslas.

With the historical facts about Wenceslas are woven many stories and legends—all glorifying the young king and his virtues—so many, in fact, that it is often difficult to separate fact from fancy. The oldest, written in the tenth and eleventh centuries, are usually considered of historical value, whereas the accuracy of the later ones, based on accounts passed from one generation to the next, is seriously doubted.

A number of old sagas about St. Wenceslas are related to a hill southeast of Prague called Blanik. Centuries ago people believed that Wenceslas and his knights were asleep inside that hill, and that they would arise some day to save the country in time of disaster.

More than one man was said to have entered the fortress inside the hill and to have seen the good king and his knights. But most of the time the hill is inaccessible and the knights sleep undisturbed. Only when the country is in grave peril does St. Wenceslas ride out to save his land by miracle.

Several legends tell of the last great battle that will be fought at the foot of Blanik hill. At the moment of greatest danger, they say, the mysterious gate will open and St. Wenceslas, riding his white horse, and his faithful knights will dash out and bring the fight to a glorious victory. Thereupon, St. Wenceslas will expel all enemies, establish peace and justice, order equality of noblemen and serfs and no one will ever dare attack the country again.

Christmas Carol

The Christmas carol "Good King Wenceslas" belongs in this category of folk poetry. It is thought that it was composed in the thirteenth century and that it was originally a spring carol rather than a Christmas carol. It used to be sung by groups of carolers who hoped to receive a few coins for their efforts from those they favored with their impromptu concert. The closing verse was found to be especially suggestive:

Therefore Christian men be sure
Wealth or rank possessing,
Ye who now will bless the poor,
Shall yourselves find blessing.

The carol became known in the Anglo-Saxon world probably during the fourteenth century when Princess Ann of Bohemia became the wife of Richard II of England and brought with her as part of her spiritual heritage a great admiration for the good King Wenceslas. Interestingly enough, Ann herself went down in history as "Good Queen Ann."

In England the carol became related to Christmas but particularly to the day after Christmas—St. Stephen's Day. This is not surprising as the carol itself states that "Good King Wenceslas looked out on the Feast of Stephen," and because the day is observed there as a day for giving alms to the needy.

As time passed the carol became so popular that Martin Luther included it in his collection of pious songs called "Piae Cantiones."

Interestingly enough, the carol is not known at all today among the people of Czechoslovakia. It is now sung only in the English-speaking world. But the spirit of St. Wenceslas is still very much alive in his homeland and the people regularly pay tribute to the king who lived and died for his belief in "peace on earth, goodwill to men."

EVE BOCK

Eve (Mrs. Paul J.) Bock, a native of Czechoslovakia, is the wife of the E and R director of the United Christian Fellowship at Bowling Green State University in Ohio.

Mrs. Fred S. Buschmeyer leads one of twelve work groups which framed resolutions on important economic and social issues.

Christian freedom is women's triennial emphasis

CHRISTIAN freedom has taken on new meaning for the 1,575 women and 500 men (husbands were invited) who attended the inspiring Eighth National Assembly of United Church Women in Denver, Colo. in October. "Christianity and freedom" was the conference theme and platform speakers brought fresh insights to its implications. It was also chosen the subject for study and action by 12,000,000 Protestant and Orthodox church women for the next triennium.

Dean Walter G. Muelder of Boston University's School of Theology noted a "significantly qualitative difference" between the terms "freedom" and "Christian freedom." He said: "The tree of Christian freedom may require the soil of social freedom to flourish but it grows from the seed of Christian dedication . . . Christian freedom is the rebirth of the self and society which follows the self's surrender to God in Christ."

Dr. Leslie E. Cooke, British Congregationalist who is associate general secretary of the World Council of Churches, cautioned the church women that much of America's concern for political freedom is quite irrelevant to the peoples of Asia and Africa. "They are hungry, homeless, diseased and illiterate," he said. "The laborious processes of democracy are too slow for them. They see Western living standards in films and are determined to have them for themselves." He predicted they will turn to the kind of society which will provide them quickly.

"If Americans are really concerned, then they should export to them immediately—with no strings attached—all the technical assistance possible to lift their living standards."

An international note was injected into all assembly discussions by the presence of thirty-five women from overseas whose attendance was made possible by a grant from the Lilly Endowment Fund. An outstanding member of this group was Rajkumari Amrit Kaur, a member of India's Parliament, who said: "I like to feel that our sex is eminently fitted to serve, to love and to sacrifice and these values are surely the quintessence of Christian freedom."

Meeting in twelve work groups the church women examined urgent social and economic issues—including Christian citizenship, integration, minority groups, ecumenical mission, foreign policy and the power of advertising.

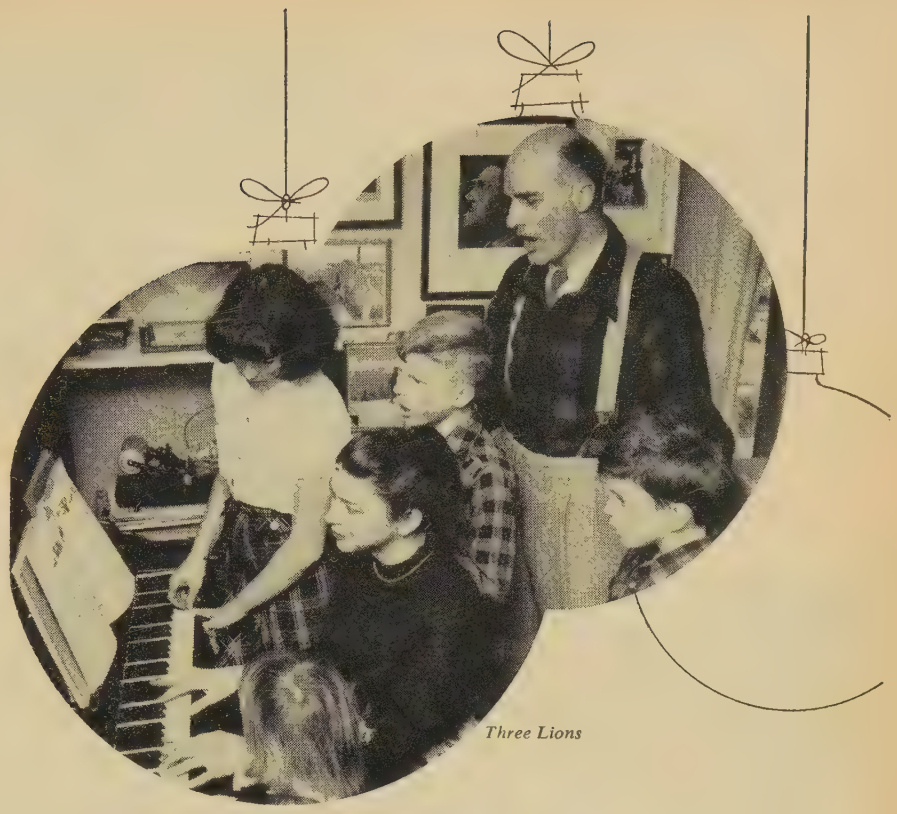
Mrs. William Sale Terrell of West Hartford, Conn., one of the founders of the National Council of Churches, became the fifth president of United Church Women, succeeding Mrs. Theodore O. Wedel of Washington, D. C. Mrs. Theodore F. Wallace, Evangelical and Reformed laywoman from Kansas City, Kan., was elected a vice president and Mrs. Stuart Sinclair, Congregational Christian of Greenfield, Mass., is the new treasurer. Mrs. Fred S. Buschmeyer (CC) was named chairman of the Leadership Education Committee.

A final inspirational note was sounded by Dr. Edwin T. Dahlberg, president of the National Council of Churches, who urged that "there must be a rebuilding of the bridge between the soul of man and the heart of God." An ecumenical communion service ended the meeting.

FRANCES S. SMITH

Let's have a family Christmas

JANE CLEE WEEKS



Three Lions

THE DAY before Christmas and all is bedlam—members of the family running frantically in opposite directions to complete last-minute shopping or attend an important social event. They come together only for the exchange of gifts and the traditional dinner—trying to find meaning for this most meaningful of seasons in one crowded day.

While perhaps a bit exaggerated, this characterization does point up the fact that many of us completely miss the full significance of the Christmas season due to our own supposedly full lives and, more important, we fail to take full advantage of this opportunity for family joy and fellowship. Every aspect of our celebration of Christmas should and can be a family affair; all it takes is a little planning. Many publishers have recognized this fact and added titles which offer a wide choice of projects.

Now is the time, for example, to think about the home decorations, inside and out. Do-it-yourself projects abound in this area. Small flower pots painted bright colors make interesting bells to be hung on a doorway or outdoor planting. Inside, small children will enjoy making new candles from old odds and ends of wax. Use Christmas ornaments or gelatin molds lightly greased. Smaller, flat candles can be attractively floated as a centerpiece. Perhaps a new theme in tree decorating can be tried emphasizing the truly American tradition of cranberries, pop-corn and paper-chains with a minimum of commercial decorations. Let each member of the family assume responsibility for one room and watch his imagination fly! The possibilities are unlimited.

While mother reigns supreme in the kitchen, she can use some help. There are varieties of special seasonal dishes from turkey stuffing to special cookies and cakes. Certainly here is the place for the girls of the family to shine.

Family card- and gift-making are fun and give rise to all kinds of ingenuity with a minimum of expense. A tie rack for Dad from a hanger bent into shape, a jewelry box for Mom from the large-size match boxes can be made by small hands. Older children can try more complicated sewing or wood-working projects and there is no dirth of material for adults in the do-it-yourself field.

While these do-it-yourself projects are fun to do together, there is another important aspect of the family celebration which mustn't be neglected—family appreciation of the meaning of Christmas through story, song and worship. The old familiar stories bear repeating year after year while family carol singing is a "must" in every home. Happily, this is a time when musical ability isn't of primary importance. And there are many good recordings of carols which can serve as accompaniment.

The most important and significant part of our celebration should be family worship with everyone taking an active part. Special prayers for the smaller children, short-stories and poetry for the older ones, even dramas to be enacted by all can be used. Family worship will give to our observance of His birth a deeper meaning and joy.

The bookstores are full of volumes to get the family started on its Christmas celebration. We recommend:

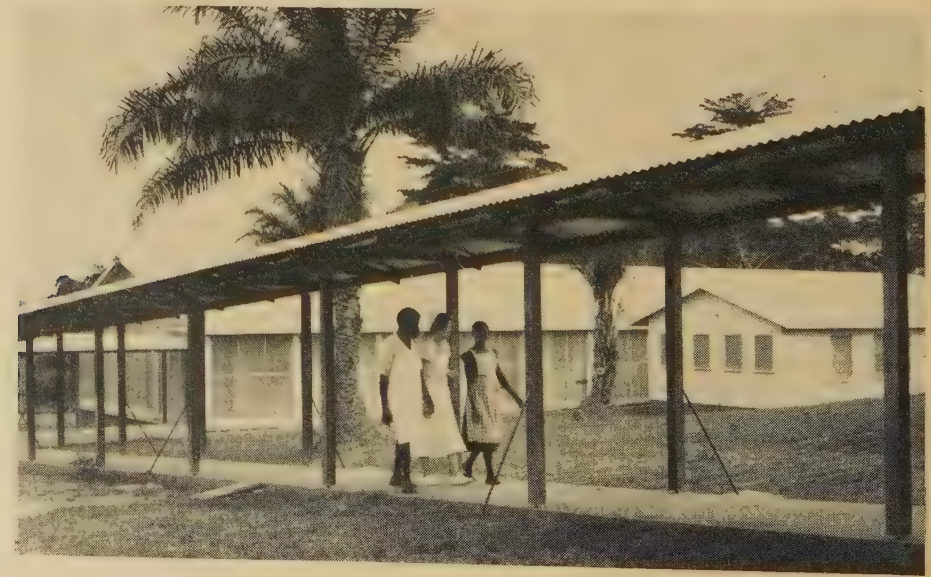
The Complete Christmas Book, edited by Franklin Watts (Franklin Watts Inc., $4.95). Drawn from a wide range of sources, this book offers a complete line of decorating, cooking and gift-making hints and 140 pages of stories and poetry.

The Family Celebrates Christmas, Dorothy Carl (Pilgrim Press, $.60). Miss Carl emphasizes traditions and customs in her decorating hints. Of particular interest is her inclusion of a complete worship service for the family's use on Christmas Eve with carols to be sung, recordings and stories to read aloud. She concludes her book with prayers reminding us of the meaning of our celebration.

Accra's modern community center is typical of new buildings.

A NEW IMAGE OF THE DARK CONTINENT

THEODORE C. BRAUN



Worawora Hospital, with new buildings and excellent equipment, cares for 100 patients.

Leaders of Evangelical churches in Togoland attending General Synod.

IT IS A thrilling experience to visit the old-new nation of Ghana, to become acquainted with its amazing people and to see at first hand the contribution—relatively small, perhaps, but nevertheless very important—which the United Church of Christ is permitted to make toward the development of that country.

One of the first adjustments a visitor to Ghana must make as he witnesses some of the astonishing transformations which are going on is to revise many of his stylized mental images of the "Dark Continent." The moment his plane sets down on the runway at Accra he finds himself at the center of a bustling modern metropolis in the midst of a friendly, smiling people—alert, self-confident, poised, perhaps a bit self-conscious as they exercise unaccustomed responsibilities formerly taken care of for them but essentially relaxed and always gracious. The words he hears more often than any others, whether spoken in the vernacular or in English, are "You are welcome!" Even in remote villages where the unannounced arrival of a white foreigner might easily be looked upon with suspicion the reception is uniformly cordial and friendly. Downtown Accra is a fascinating mixture of the traditional and the new. The window

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Dr. Braun, co-editor of *United Church Herald*, recently returned from a visit to Africa. Pictures by courtesy of United Nations, the E and R Board of International Missions, Department of Missionary Education and Stanley Wilke.

The author speaks in a Ghana village near Adidome with Pastor E. T. Adiku as translator.

Continued on next page ▸

displays and all the appointments of modern department stores—from escalator to frozen-food counter to parking lot (with a traffic officer on an elevated platform calmly directing the comings and goings)—are the last word in mid-twentieth century merchandising.

But on the sidewalks nearby the tailor with his treadle sewing machine plies his trade and the African barber sets up shop wherever he finds a willing customer. Not far away is the open-air native market, where housewives may purchase fresh and prepared foods, yard goods, household utensils, medicines and herbs, and countless other items.

International Ties

Once called the Gold Coast of West Africa, Ghana became an independent member of the British Commonwealth of Nations on March 6, 1957—less than two years ago—and is now a participating member of the United Nations, the International Bank and Monetary Fund, FAO, ICAO, WHO and UNESCO. It is also taking part with the world's leading nations in the International Geophysical Year studies.

The 5,000,000 people of Ghana live in an area about the size of Oregon. They speak five major local languages but have adopted English as their official language and those who have been to school speak it with considerable ease.

Dr. Kwame Nkrumah, the prime minister, lives in the ancient Christiansborg Castle, perched on the edge of the sea at Accra. There the tourist is shown the cold, dank dungeons in which the slaves were herded before being loaded on vessels anchored in the bay and then taken on the long voyage to America. But not once did we hear a word of bitterness or resentment in respect to the cruelty of white men to the people of this area when the slave trade still flourished. The gracious courtesy of the guide, as he describes what went on there, only heightens the visitor's embarrassment as he listens to the story.

Not far from the castle is the modern parliament building where the National Assembly of 104 members representing all parts of the country seeks to work out the destiny of this new and vigorous nation.

Ghana has complete freedom of religion. Sixty-five per cent of the people are said to follow their own African religions; the remainder are Christians and Moslems. But, said the representative of Ghana to the United Nations, "the influence of the small minority of Christians in the affairs of my nation is out of all proportion to their numerical strength."

The United Church of Christ is working with the Evangelical Presbyterian Church of Ghana, which is active for the most part in the relatively narrow strip of land known as Transvolta Togoland. This lies between the Volta River on the west and French Togoland on the east. Here the American missionaries are engaged primarily in educational and medical projects sponsored and directed by the African church.

The seminary at Peki is preparing between thirty and forty young men—and men not so young—to become full-time workers in the church, either as catechists or evangelists in charge of a congregation and its school or as pastors charged with the supervision of a group of congregations.

Schools and Hospitals

The Mawuli Secondary School (Mawuli is the Ewe equivalent of "Emmanuel, God with us") was founded at Ho in 1950. It has built up an outstanding campus where several hundred students are regularly in residence and where recently two years of junior-college work have been added to the curriculum.

The mission there is also staffing two hospitals, both of which have new buildings and excellent equipment acquired within the last several years with the help of generous government grants. But the operational control is fully in the hands of the church. The hospital at Worawora has beds for about one hundred patients and an out-patient clinic that on busy days may take care of as many as 140 patients. It was pointed out that during the cocoa harvesting season, when the people are earning money, the patient load at the hospital rises markedly. The new hospital at Adidome is not quite so large but is also operating to capacity.

Impressive is the high quality of the African leaders in the church. They are carefully trained men who speak English fluently in addition to one or several vernacular tongues. Each has the responsibility for a group of congregations and their catechists, as well as for the primary schools in his parish, all of

(Continued on page 32)

Dolores J. Harkins, head nurse at Worawora, and young patient.

Three African male nurses assist Dr. Richard C. Braun with an operation.

Dr. Elmer Whitcomb and Dr. Braun check food shipment from America.

The Christmas Fund—One Day's Mail

EVERY YEAR the people of our Congregational Christian churches make possible through their gifts a special fund for the benefit of our "Veterans of the Cross." Last year gifts passed the $150,000 mark. We are hoping and praying for even more this year.

We call it the "Christmas Fund," and we are not likely to change that time-honored name for it is gathered at Christmas time. The first draft upon it is for Christmas gifts in the form of substantial checks to some 800 of our retired ministers or the surviving dependents of our deceased ministers.

Emergency Fund

But the Christmas checks are only part of what the Christmas Fund accomplishes. After those checks have been sent, the remainder of what has been contributed is retained as an Emergency Fund to meet the unexpected but inevitable crises that arise month by month in our ministers' lives.

Suppose we share with you the letters that have reached us on the particular day that this article was being written. Names, of course, are omitted. Here and there a detail is changed that might identify the writer, but the fundamental situations are exactly as they have come to us today, and as they even now await decision and action.

The first letter we will give in abridged form but in the exact words of the writer. "Father is down here with me now and I hope will be able to stay. He was living in a basement room caring for himself. He is practically blind and unable to hear very well. He was miserable and needed attention badly. I could not leave him there with as little attention as he received, and he seems very thankful to be with me. He is much happier now, and will write you as soon as he regains his strength. I am the full support of myself and my 12-year-old boy. We have no needs but you can, no doubt, surmise that the money sent my Dad from the Home Missions will come in mighty handy."

The next letter is from a woman who had been in a home for elderly people

until her health worsened to the point where the home had no facilities to care for her. She then went to live with her daughter but her care required more strength than the daughter had to give. She is now in a nursing home where she is comfortable and contented, but where the expense would be beyond her reach except for the Emergency Fund. "I am so thankful to you for what you have done for me. I keep your letters, reread them often and get so much from them. And I get the *Daily Devotions* which I enjoy so much."

The third letter is another story of increasing age, failing health, loyal devotion of a daughter and, at last, an emergency that makes further help imperative. Two years ago repeated hospitalization more than exhausted the savings of this minister and of the daughter to whom he looked for care. They were very reluctant to disclose their situation, but we learned in a roundabout way that the daughter was on the point of borrowing heavily to meet the accumulated bills. The Emergency Fund made this unnecessary. But the father's health has continued to be precarious and he has now reached the point where the daughter is unable to care for him. Through your gifts we can help secure the necessary assistance.

The next letter has to do with a woman who is a Congregational minister, as well as the widow of a Congregational minister. For many years after her husband's death and her own retirement she was able to meet her living expenses. She made frequent changes from state to state, did not keep up her contacts with any denominational organization and, as sometimes happens, dropped out of sight.

Solution Pending

We learned of her about a year ago. She was suffering from a heart condition and from kidney trouble. She needed constant medical care. It had proved unsafe to leave her by herself during the day and she was dependent upon the earnings of her daughter. There was no solution except to find a rest home, and her daughter's earnings were not adequate to meet that additional expense. We will work out a plan whereby both ends can be made to meet.

Remember that these are not selected letters. They are the grist of mail that has reached us on this particular day. Remember, too, that these situations are not "closed cases." We have just begun to seek their solutions.

One day's mail! With five working days in a week and fifty-two weeks in a year, do you wonder that we will be watching the mails eagerly this month. For the gifts that will come to us will determine what answers we can give to the questions that we will be receiving in 1959.

Gifts to the Christmas Fund should be sent to the Christmas Fund, Board of Home Missions, 287 Fourth Avenue, New York 10, N. Y. Checks may be made out to "The Christmas Fund."

(Gifts made to the Christmas Fund are credited in the Year Book under the heading "Other Gifts, Congregational Christian." They are not counted as part of the regular apportionment of the church from which they come.)

FRANK J. SCRIBNER

Dr. Scribner is general secretary of the Pension Boards of the Congregational Christian churches.

NEWS

WITHIN THE UNITE

NORTHWEST CHURCHES STUDY WORLD MISSION

DELEGATES from nine Northwest and Intermountain states attended the three-day Northwest Regional Conference of the CC and E and R churches held in Billings, Mont. in October.

In six simultaneous seminars the ministers and lay people present considered *Our Christian World Mission*—overseas, in everyday life, in the church school, in higher education, and evangelism and stewardship. Dr. Alford Carleton, executive vice president of the American Board for Foreign Missions, delivered the keynote address. Dr. Sheldon E. Mackey, secretary of the Evangelical and Reformed Church, spoke in behalf of the United Church of Christ.

Conference hosts and speakers *(see photo)* were Dr. Carleton, Mrs. T. F. Rutledge Beale, Dr. George E. Stickney, Dr. Beale, Dr. Mackey, Dr. Jackson E. Smith.

HARTFORD SEMINARY INDUCTS NEW PRESIDENT

THE YOUNGEST president in the 125-year history of the Hartford Seminary Foundation was inaugurated on October 29 in Hartford, Conn. He is the Rev. James Noah Gettemy, 39-year-old Congregational Christian minister, formerly pastor of the Garden City Community Church in New York. The ceremony was attended by 120 representatives of universities and theological schools over the nation, as well as several hundred alumni and friends of the foundation.

Hartford Times

The exercises included a convocation with a morning lecture and three afternoon seminars on the theme "The church's ministry today." Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions, delivered the convocation lecture on "The preaching church."

Seminars were led by the Rev. Reuel L. Howe, director of the Institute for Advanced Pastoral Studies in Bloomfield Hill, Mich.; the Rev. John Coburn, dean of the Episcopal Theological School in Cambridge, Mass.; and the Rev. Marlin D. Farnum, administrative secretary for India of the American Baptist Foreign Mission Societies. Photo shows Dr. Farnum, Dr. Douglass and President Gettemy.

Inaugural ceremonies were conducted at the First Church of Christ, Congregational in West Hartford with members of the seminary faculty, the board of trustees and representatives of other academic institutions in the procession. Dean Liston Pope of Yale University Divinity School was the preacher for the occasion and President Henry P. Van Dusen of Union Theological Seminary in New York City gave the charge to the president-elect. Dean Douglas Horton of Harvard Divinity School gave the charge to the academic community. The adult choir of the Garden City Community Church furnished the music.

Dr. Gettemy assumed his duties at the Hartford Seminary Foundation on July 1, succeeding President Emeritus Russell Henry Stafford.

Born in Greensburg, Pa., Dr. Gettemy received an A.B. degree from Allegheny College in Meadville, Pa. and a B.D. from Union Theological Seminary. He later did graduate work at Columbia University and the University of Edinburgh. He holds honorary degrees from Allegheny College and Adelphi College in Garden City.

DR. WAGNER GIVEN WEST GERMAN AWARD

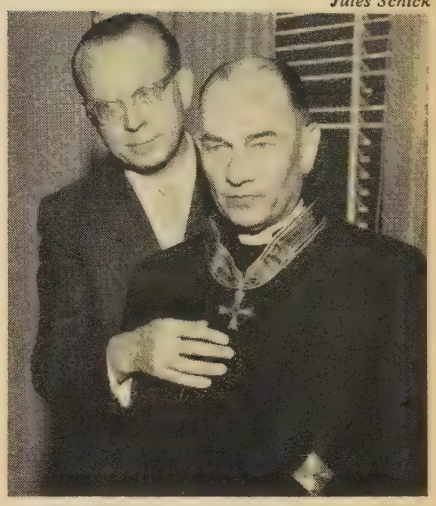
DR. JAMES E. WAGNER, president of the Evangelical and Reformed Church and co-president of the United Church of Christ, has been awarded the Knight Commander's Cross of the Order of Merit, one of the West German Federal Republic's highest decorations. The citation noted the aid which the Evangelical and Reformed Church has sent to Germany since the war and acknowledged the role Dr. Wagner has played in this total endeavor.

Horst Pelckmann, German consul in Philadelphia, presented the award on behalf of Dr. Theodore Heuss, President of the German Republic *(see photo)*. In accepting, Dr. Wagner remarked: "It is, of course, a profound and humbling personal honor to be the recipient of this decoration. I am under no illusions, however, as to the merits which form the basis for its bestowal. In the fullest sense of the word the honor is being bestowed upon the Evangelical and Reformed Church, and as president of that church I accept the honor in its behalf and therefore express to you and through you to your government not only my personal appreciation but the appreciation of the faithful pastors and lay people whom it is my privilege and pleasure to serve."

Since the end of World War II the Evangelical and Reformed Church has spent more than $4 million in welfare and relief work in West Germany. The E and R Church has financed the building of seven "rubble churches" and established refugee centers. It has been the largest contributor to the Heifer Project in Germany, having sent more than 5,000 heifers for distribution to refugees.

The citation noted, in particular, the historical ties which bind the Evangelical and Reformed Church in the United States with the German Evangelical Church.

Jules Schick



OHIO CHURCHES MAP FUTURE PLANS

PLANNING experts in both church and community furnished the leadership for an unusual regional institute held recently in northeastern Ohio. Built around the theme "The church meets its tomorrow today," the institute was designed to help churches meet the needs of their changing communities and to review with civic planners the problems and opportunities for future development in the area.

Both ministers and laymen attended the institute which was sponsored jointly by the Northeast Ohio Synod of the Evangelical and Reformed Church and the Ohio Conference of Congregational Christian churches. They met in the Central YMCA in Akron, Ohio.

In a keynote address Dr. Ross W. Sanderson, former director of the Department of Research for the CC Board of Home Missions, called for the development of an adequate urban strategy representing all organized religion and an articulate "theology" of social change. The 160 delegates from forty-eight churches also heard Richard W. McGinnis, president of the Ohio Planning Association, predict an unprecedented population growth and technological advance for the area. Another major address was given by the Rev. Shirley E. Greene, E and R secretary for Town and Country Church.

Those instrumental in planning and leading the institute were *(see photo)* the Rev. Arnold H. Klaiber, the Rev. Arnold W. Meckstroth, the Rev. James D. Stinehelfer, Richard McGinnis, Dr. Ross Sanderson, Dr. Elam G. Wiest and the Rev. Shirley Greene.

Erston M. Butterfield

Continued on next page ▸

VIRGINIA CHURCH MAINTAINS OPEN MEMBERSHIP

BECAUSE it believes that every church should give concrete evidence of its belief in Christian brotherhood, the Congregational Christian church of Fairfax County, Va. is moving ahead with all possible speed to erect its own sanctuary where it can practice this principle undisturbed *(see photo)*.

The fellowship, which was organized in 1955, had been meeting in a public school building until pressure was brought on the school board by White Citizens' Council elements. Under the law of the Commonwealth of Virginia segregation is required according to race in public buildings.

The Fairfax County church broke ground last June for the first unit of its new building in a shaded oak grove on the highest point of its 13-acre site. The occasion was a particularly satisfying one for members of the young church because they had twice been thwarted in their efforts to build. Just a few weeks before bids were sought on construction at the first site, the state began plans for a new highway around the nation's capital. A major intersection is to be located on the first site.

After approval of a second site had been secured from the congregation, conference and Board of Home Missions, the property was withdrawn from sale without notice or explanation. The present site is centrally located in the 400-square-mile county, which is an important asset since 38 per cent of the members travel over five miles, some as many as fifteen.

The church's insistence on an open membership was hailed by the ministers of the Middle Atlantic Conference at their annual meeting in September. Their resolution expressed "deep appreciation and gratitude for the character and spirit of your Christian witness in the realm of desegregation and human relations." The ministers also commended the Rev. Hubert S. Beckwith and key laymen of the Fairfax County church for the leadership they have given to the Virginia Council on Human Relations. Mr. Beckwith is president of this organization and Carl Auvil, a church member, is president of the local council which the Fairfax County church was instrumental in helping to organize.

MICHIGAN WOMEN MAKE VISUAL PRESENTATION

WHEN the six women who are serving as departmental chairmen in Michigan-Indiana Synod's Women's Guild made their plans for the recent biennial synodical meeting, they decided to prepare visual presentations *(see photo)* to supplement their oral reports describing departmental emphases and materials.

One unexpected advantage of this project that soon became evident was that the synodical chairmen had to become very familiar with the Women's Guild program themselves before they could present it visually. As each chairman searched for concrete ways to present the work of her department, her own enthusiasm grew.

In preparation for the displays, each chairman was instructed to study the regional annual reports turned in over the past two or three years to gain an idea of what had been done and what areas needed further consideration. Some of this information lent itself well to presentation in charts and graphs.

Chairmen also discovered materials which had been used successfully in local churches and displayed them for others to see, to inquire about, and to use if they felt the literature could be adapted to their situation. Books, pamphlets, brochures, magazines, charts, graphs, printed signs, pictures, posters, pipe cleaner figures, prepared packages, dolls, clipped articles, symbols and other means were employed in arranging the displays.

A small amount of money was allocated to each chairman for literature which delegates could take home free of charge. Books and pamphlets related to each department were displayed. As women moved from one department's display to another, the duplications of printed materials which they noticed spoke to them of the interrelatedness of the work and demonstrated how it supports the denominational program. Special time was allotted so that those attending the meeting could enjoy the display. Its success is attested to by the fact that regional groups are now using this idea in their workshops.

Naomi Kaiser

WASHINGTON CHURCH MARKS ROOSEVELT CENTENNIAL

A CENTENNIAL hymn commemorating the 100th anniversary of the birth of President Theodore Roosevelt, written by a retired missionary of the Evangelical and Reformed Church, was sung for the first time on Reformation Sunday, October 26, at a special service at Grace Church, Washington, D. C. This was the church President Roosevelt attended while living at the White House as the nation's 26th Chief Executive.

Dr. Elmer H. Zaugg, 77, a native of Ohio and a graduate of Heidelberg College, wrote the words, which were set to music by Dr. A. B. Tondra, 81, of Irvington, N. Y., retired organist and choir director of Grace Church. Dr. Zaugg, who now resides in Arlington, Va., spent thirty-six years in mission work in Japan. He is the author of a number of hymns, including some for children.

Dr. Hermann Hagedorn, executive director of the Roosevelt Centennial Commission, preached the sermon at the service conducted by the Rev. Robert W. Olewiler, pastor of Grace Church. "T. R." laid the church's cornerstone in 1905 while he was a member there. Considered by historians to be Theodore Roosevelt's chief biographer, Dr. Hagedorn is the author of *The Roosevelt Family at Sagamore Hill* and *The Free Citizen.* Photo shows Dr. Hagedorn (left) with Dr. Tondra and Dr. Zaugg.

The lyrics written by Dr. Zaugg open with the phrase:

We hail him today as they greeted him then,
Idol of millions and leader of men.

Referring to Roosevelt's faith, which made him a regular church-goer all his life, the second stanza concludes with the lines:

We honor him now for his labors for good
And all his bold strivings for world brotherhood.

The hymn closes with the appeal:

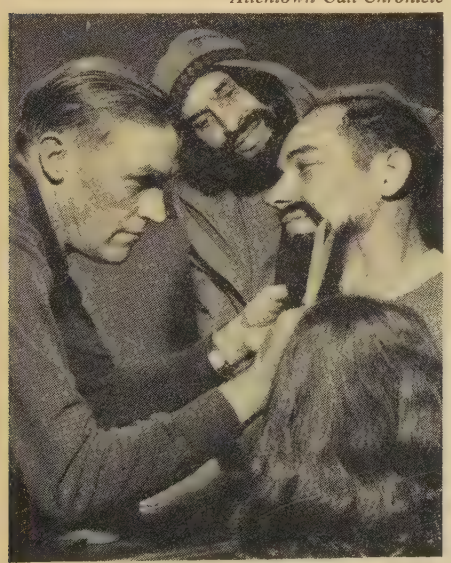
Lord, give to our nation great men of his kind,
Men of decision and stalwart of mind,
Yes, men who will fight corruption and wrong,
Keeping our land clean and strong; . . .

Members of Grace Church who attended when Theodore Roosevelt was a worshiper were honored at the service.

Glenn D. Everett

ALLENTOWN HOLDS REFORMATION FESTIVAL

Allentown Call-Chronicle



THE THIRD in a series of annual celebrations of Reformation Sunday was held in Allentown, Pa. under the auspices of the local council of churches. Over 3,000 people attended this year's pageant in which a large group of United Church of Christ members took part.

The director of the production was Dr. Andrew Erskine, professor of English at Muhlenberg College, a Lutheran school in Allentown. Dr. Erskine is pictured above with two members of the cast preparing for the Pentecostal scene: Eugene Clewell of the Bethany Evangelical Congregational Church and Francis Stephens, a member of Trinity United Church of Christ.

The pageant depicted the history of the Christian church from the experiences of the disciples at Pentecost down through the ages to the Reformation in Germany and Switzerland. From Europe, the scene shifted to England and the New World to record the development of Protestant denominations as we know them today.

The final scene was a tableau of a massed group of clergymen portraying the World Council of Churches. All of the ministers in Allentown participated in this scene. Of this group, fourteen were members of the United Church of Christ.

There are fifteen Evangelical and Reformed churches in Allentown which are in the Lehigh Synod of the E and R Church.

Dr. James H. Robinson, minister of the Church of the Master in New York City, and Dr. Ralph Sockman of Christ Church, Methodist, New York, were the preachers at previous celebrations of Reformation Sunday in Allentown.

The enthusiastic response of the audience to this year's most professional pageant more than rewarded those who had worked so hard for the success of this venture which inaugurated a new and different form of observance of this very important Sunday in our church year.

URSINUS HONORS LEADING CHURCHMEN

AT A special convocation held at Ursinus College, Collegeville, Pa. on November 2 Dr. Donald L. Helfferich was inaugurated as president of Ursinus, and the honorary degree of doctor of laws was conferred on the Rev. Dr. Sheldon E. Mackey of Philadelphia, co-secretary of the United Church of Christ, and on Charles Noss, industrialist of York, Pa. Shown in photo are *(left to right)* President Helfferich, Dr. Noss, Dr. Harry E. Paisley of Philadelphia, president of the Ursinus board of directors, and Dr. Mackey.

Dr. Helfferich succeeds Dr. Norman E. McClure who becomes president emeritus.

Robert P. Kratz

NEWS of the WORLD

CHURCH WORLD SERVICE ANNOUNCES '59 GOAL

THE LARGEST budget ever adopted by Church World Service was voted recently to meet the agency's expanding program of aiding the world's hungry, cold, and homeless. At its semi-annual meeting in New York City the board of managers voted a total of $3,925,720 for 1959, an increase of more than $500,000 over 1958.

Of this total, the thirty-four Protestant and Orthodox denominations and agencies which cooperate through CWS (which include the Commission on World Service of the E and R Church and the CC Service Committee) are being asked to give $2,145,620 or $89,600 more than in 1958.

"These are modest increases," Dr. R. Norris Wilson, CWS executive director, declared, "considering the expansion this year of the churches' relief and rehabilitation work." World emergencies of drought, flood, famine and civil strife have brought prompt responses from CWS during the year, most recently in Brazil, Taiwan, Japan and Pakistan. The record also shows that millions of people in twenty-five countries have received 233,419,076 pounds of clothing, shoes, bedding, vitamins and food supplies since January. Included are shipments made under the CWS Share Our Surplus and the Christian Rural Overseas Programs.

CHURCH CONSTRUCTION REACHES RECORD HIGH

CHURCH construction set a new record during October, totaling $81,000,000 and breaking by $1,000,000 the record for any one month in 1957, the Departments of Commerce and Labor have reported.

The spurt in October building activity carried total church construction for the first ten months of 1958 to an estimated $704,000,000, only $14,000,000 less than for the same period of 1957, an indication that the effects of the recent business recession have been shaken off.

Church construction was not affected as much as other types of building activity by the business slump, dropping only about 5 per cent.

Construction activity by non-public schools and colleges also set a new record in October, reaching $53,000,000, compared with $48,000,000 for the same month in 1957. New building by these educational institutions, most of which are church-related, has totaled $465,000,000 for the first ten months of 1958, compared with $452,000,000 in the same period last year.

The contemporary-styled building in the photo at right is the recently dedicated home of Grace Evangelical United Brethren Church in Dixon, Ill. It is characteristic of many new Protestant buildings. Crowned by a large redwood cross, the striking 40-foot stone tower has two tall windows which flood the chancel with natural light. The skylight (at left) illuminates a two-story entry area which has a bridge connecting the youth fellowship room with the sanctuary balcony.

RNS

WIDE CHURCH

CHURCH MEN ADVOCATE UNITED ACTION

THE BASIC center of men's work in this country is the local church, Protestant men's work executives decided at the November annual meeting of the board of managers of United Church Men held in Columbus, Ohio.

The sum total of local men's work provides denominational strength at home and abroad and is the basis for denominational cooperation, reported Samuel J. Patterson Jr. of New York City, general director of UCM, the National Council of Churches' unit through which the denominations carry on their cooperative men's work activities.

"Protestant men can no longer concentrate their efforts on the confines of their local church," he said. "This is no age of isolation. The local program is already united with that of the presbytery, synod or assembly and through them with other denominations."

Mr. Patterson pointed to such cooperative programs as world missions, stewardship and evangelism—"all successful programs in which the denominations work together through the National Council of Churches. Such cooperation by U. S. denominations is 'necessary' for effective men's work," he declared. Church men of America "have no choice except to unite for an expression of strength if they are to become instruments of Christian influence." Dr. Edwin T. Dahlberg, National Council president, called on laymen to "take the faith of the church into the working world."

United Church Men also adopted liaison committee recommendations for continued support of Christian higher education, overseas union churches, evangelistic programs, and increased attention to Laymen's Sunday by city and state councils of churches and local church promotion of men's attendance.

John V. Matthews, Fayetteville, Tenn., president of United Church Men, presided. Meeting simultaneously with United Church Men was the Conference of Men's Work Secretaries. The chairman was W. R. Montgomery, Dayton, Ohio, men's work secretary for the Evangelical United Brethren Church.

GERMAN LAYMEN TO MEET IN MUNICH

THE FUNDAMENTAL unity of Protestant believers which transcends political separations will be stressed at the 1959 German Evangelical Church Day (DEKT) to be held in Munich next August 12 to 16, according to Dr. Reinhold von Thadden-Trieglaff, president of DEKT *(see photo)*. The DEKT leader said in a radio address that the rally theme, "Ye Shall Be My People," held special importance for German Christians in a time when "the separation line which divides the nation in two is continuously deepening and even the terminology in the two parts is no longer identical."

More than 500,000 German Protestants and delegations from Protestant churches throughout the world are expected to attend the giant rally. Meanwhile, Pastor Heinrich Giesen, secretary general of the movement, voiced the hope that 30,000 Evangelical Christians from the Soviet Zone of Germany will be permitted to travel to Munich for the occasion.

During the five-day DEKT congress, ten working groups will explore church, political, family, community, vocational and social problems in the light of the Evangelical faith. Prominent clergymen and lay leaders will lecture on related topics.

Last year area meetings were held in place of the congress which had been scheduled at Erfurt in the Soviet Zone. It was called off after Communist authorities had insisted on conditions which DEKT officials said were political and therefore unacceptable.

Launched in Essen in 1949, the DEKT movement is a permanent institution within the Evangelical church in Germany (EKID) and is recognized as one of the outstanding lay movements in world Christianity. It seeks lay participation in church and public affairs.

RNS

Continued on next page ➧

FUNDS SOUGHT TO MOVE PROTESTANT PAVILION

AN APPEAL for $90,000 from American Protestant churches to assure relocation of the Protestant Pavilion at the Brussels World's Fair as a permanent religious center in the city was launched in Washington, D. C. last month by Pastor Pieter Fagel, who served as deputy director of the pavilion. The building must be removed from the fair grounds before January 31, Pastor Fagel told Washington church leaders who gathered to support his appeal. A total of $260,000 is needed to move the building, add permanent foundations and plumbing and convert it into an enduring center for the small Belgian Protestant community.

Although less than 30,000 in number, the Belgian Protestants have raised $20,000, Mr. Fagel said, and substantial pledges have been received from Protestant churches in Germany, Switzerland, Australia and New Zealand.

A short ten-day tour of the eastern United States was arranged for Pastor Fagel by the Continuing International Christian Committee for a Permanent Center in Belgium. Co-chairmen of the American section are Mrs. Theodore O. Wedel of Washington, D. C. and Charles C. Parlin of New York City, a prominent Methodist layman.

If funds are not raised by January to dismantle and reassemble the building on the desired site in Brussels, Pastor Fagel said, it will have to be sold to the highest bidder which at the moment is a zoological garden in Holland. "We hope this fate will not befall the beautiful building which has brought a new understanding of Protestantism and a new symbol of ecumenical unity to more than 20,000,000 visitors to the fair." Photo shows Pastor Fagel with Mrs. Wedel following the meeting held in Washington.

RNS

METHODIST BISHOPS APPEAL FOR DESEGREGATION

THE COUNCIL of Bishops of the Methodist Church meeting in Cincinnati, Ohio recently unanimously reaffirmed its support of the Supreme Court decision outlawing segregation in public schools.

"We earnestly urge all our people to accept the rulings of the courts in good faith. We seek with the guidance of the Holy Spirit to create that kind of social climate which will work toward the elimination of friction between any and all racial groups and ultimately achieve the realization of Christian brotherhood in all community relationships—North and South and everywhere in the world."

This most recent Methodist proclamation went on to commend "those lay people, pastors and Bishops who demonstrated Christian courage in critical areas. In these days of extreme tensions we commend our people who, while not always sharing the same attitudes on integration, are determined to demonstrate in their own lives the qualities of understanding, tolerance and brotherhood."

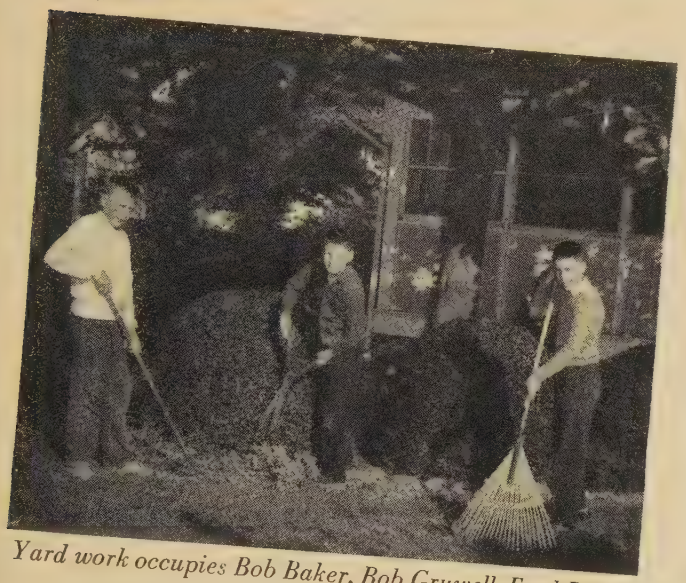
Pointing up some of the trouble spots in the nation as shown in recent headlines, the Bishops stated: "We are disturbed by a growing disregard of law evidenced by the bombing of synagogues, churches, schools and even private dwellings. We would remind our people that equal justice can be had only under law. To obey the law only when it suits us is to invite others to do likewise and that ultimately leads to anarchy. We, therefore, call upon our people to treat obedience to and respect for law as a Christian moral obligation, and to see to it that, if and when any law needs to be revised, strengthened or eliminated, it can be done not by resort to force or violence but by legally established legislative procedure."

This latest resolution by the Methodist Church's ruling body of Bishops follows a tradition of proclamations concerned with the segregation problem. In November of 1954, just six months after the May decision of the Supreme Court, the church gave formal recognition and support to that decision. It was then affirmed that the ruling was in keeping with the attitude of the Methodist Church as expressed in its official pronouncements both in the social creed and in the episcopal address of 1952.

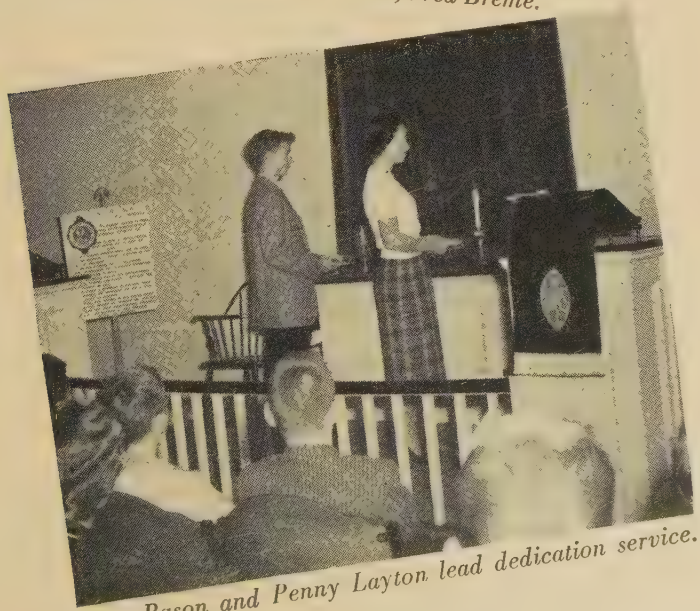
Two years later, the general conference apparently anticipating the difficulties which would be involved in the enforcement of these decisions of the Supreme Court approved the following statement: "The decisions of the Supreme Court of the United States relative to segregation make necessary far reaching and often difficult community adjustments throughout the nation. We call upon our people to effect these adjustments in all good faith, with brotherliness and patience. In doing this, all racial groups must be willing to admit their imperfections and seek to correct them. Let these things, however, be done in love lest the cause of Christ suffer at our hands."

A second resolution urged "a careful restudy before taking any measures to enact a universal draft law, which seems to be unnecessary as well as ineffective."

Window washers Tina Wilson and Maureen Chappelle.



Yard work occupies Bob Baker, Bob Gruwell, Fred Breme.



Clem Bason and Penny Layton lead dedication service.

The Work Is Play...

Only where love and need are one
And the work is play for mortal stakes
Is the deed ever really done
For heaven and the future's sakes.

ROBERT W. DUKE

WHEN 150,000 Pilgrim Fellowship members took up brooms and dust cloths and leaf rakes on a Saturday in late October, they may not have been aware of Robert Frost's perceptive lines but they soon learned that work can be play when done for a worthwhile cause.

For hundreds of P.F. groups in Congregational Christian churches across this land "Work Day for Christ" has become an annual event. Knowing that all proceeds from their labors will be donated to *Our Christian World Mission,* teen-agers attack their jobs with enthusiasm. The results are truly amazing.

P.F.'ers of People's Congregational Christian Church *(pictured on this page)* began making their Work Day plans in September under the direction of the chairman of the Action Commission. It was decided to concentrate on three projects: (1) a car washing service, (2) a variety of jobs that individuals could perform for church members and others, (3) a bottle brigade.

A thorough publicity campaign beforehand contributed materially to the drive's success. The church's newsletter contained a long article alerting the congregation to the program. Publicity chairman Barbara Duke wrote an article for the newspaper and flyers announcing the car wash were distributed to all parking lots. Finally special posters were made and placed in stores and at the high school.

Work Day for Christ began with a service of dedication led by the minister. Then the P.F.'ers fanned out all over the city to perform their assigned tasks. When all projects had been completed the young people with their advisers and parents gathered at the church for a special service at which the proceeds ($150) were dedicated to the end that "the naked may be clothed and the hungry fed, the sick may be healed and the lost may be found."

Mr. Duke is minister of People's Congregational Christian Church of Dover, Del. Photos by courtesy of the church.

BOOKS

THE SPIRIT IS WILLING

By David Wesley Soper *(Westminster Press, $2.50)*

FEW BOOKS pack more power than *The Spirit Is Willing*. As I analyze Dr. Soper's latest book, I realize that the reason for this power is not only his unquestionable skill as a journalist, not only the verve with which he writes, not only his command of historic and contemporary literature, and not only his analysis of the topic of the Holy Spirit, but rather the presence of the Holy Spirit in the writing of this book. There is, for me, a forward thrust in the book that is not only a matter of intellectual contention, but also a solid fact of deep, driving conviction.

Dr. Soper in this, his latest volume, has analyzed man and shown us that the Holy Spirit always works both beyond individual man and collective man, that the Holy Spirit is the true agent of redemptive action in history and the true subject of all charismatic personalities. He has utilized a good deal of what has come to be a formula of the United Church—freedom and faithfulness in fellowship—centering this in the divine presence and in the insistent pull of God's final goal.

This book I can recommend, for it is a book that speaks to us in our critical situation, not only with vivid insight and good illustrative material, but also with the hope of the eternal gospel.

Nels F. S. Ferré
Professor of Christian theology,
Andover Newton Theological Seminary.

MORE LIGHT ON THE DEAD SEA SCROLLS

By Millar Burrows *(Viking Press, $6.50)*

THE ANCIENT LIBRARY OF QUMRAN AND MODERN BIBLICAL STUDIES

By Frank Moore Cross Jr. *(Doubleday and Co., $4.50)*

THE DEAD SEA SCROLLS AND THE LIVING CHURCH

By Carl G. Howie *(John Knox Press, $2.50)*

EACH OF these new books on the Dead Sea Scrolls is a distinct contribution to the growing body of literature in this field. One element common to all three is the significance of the scrolls for our understanding of Christian origins. The approach to this question, however, is different in each of the volumes here considered.

When Millar Burrows published *The Dead Sea Scrolls* in 1955, it was recognized as the best of the earlier works on the subject. Since then there have been many new discoveries along with numerous new interpretations which call for a second book. In the area of Christian origins he has not changed his original position, namely that the Qumran discoveries do not require any revision of our understanding of Christian faith. As Dr. Burrows says, "The originality of Jesus . . . has not been impaired."

He feels that the age of the scrolls is well attested, and on the textual side they reveal an important phase in the "transmission of the text just preceding its final fixation" (the reference here is to the Old Testament text). With reference to the origin of the Qumran community, he believes on the basis of archeological evidence that a historical framework can be erected with a fair degree of certainty, indicating that it was established near the end of the second century B.C. and was destroyed during the First Revolt of 66-70 A.D. The final section contains translations of some thirteen fragments and an appendix gives brief descriptions of numerous non-biblical manuscripts found at Qumran.

Dr. Frank Cross has been called America's "foremost authority on the Dead Sea Scrolls today." The text for his book was given as the Haskell Lectures at the Graduate School of Theology at Oberlin College in 1957. For publication it has been expanded with extensive footnotes. He deals with specific areas of research rather than a survey of the discoveries, discussing at length the Essenes—their community, practices, beliefs, and the Essenes and the early church. He examines literary parallels in the scrolls and the Johannine writings of the New Testament and feels that the results seem to support the position of the hitherto small group of scholars who have contended for an early Palestinian, Aramaic origin of the latter.

Dr. Howie's book is less technical but shows solid scholarship and is written in a most interesting style. He too examines the evidence as to whether Christianity emerged as a unique faith or as a version of the Essene faith as reflected in the Qumran community. After noting the habits, customs and tenets of faith of the latter, he shows rather conclusively that while the two movements may stem from a "common cultural and historical background" they are quite different.

Dr. Howie also finds points of similarity in the form of the sacraments but he insists that in Christian usage they had a "completely different meaning and a variant historical development." In the matter of organization, creed and practices, again he notes that while they drew upon common sources, there was an independent development "according to need." We might sum up his conclusions in his own statement: "Never have a few writers drawn so many conclusions from so little evidence as has been done in the comparisons of Jesus and the Teacher of Righteousness."

These three books should do much to help clarify the significance of the Qumran Scrolls for our understanding of Christian origins.

Stiles Lessly
Minister, First Congregational Church,
De Kalb, Ill.

ALL BUT MY LIFE

By Gerda Weissman Klein *(Hill and Wang, $3.95)*

GERDA WEISSMAN was fifteen years old when the Nazi juggernauts rolled across Poland and began the horrible and systematic program of destroying the Jews. *All But My Life* is the moving story of Gerda's experience in this world of barbarism where she moved from slave labor camp to slave labor camp. Quirks of fortune saved her from the gas chambers and, thanks to a pair of ski boots her father gave her on the day they were torn apart as a family, she was able to survive the death march during the winter of the year the war ended. When the GI's found her, she weighed eighty pounds and was suffering from both typhus and pneumonia. Miraculously she pulled through, partly, I believe, because she never lost faith in God and man.

Gerda's story is simple and direct. It lacks the bitterness that would be wholly justified. She carried with her during those war years three separate lives, and each profoundly affected the others. In memory she continually relived her warm and inspiring life with her family; she lived also in the future which she would not permit herself to believe was not there; and lastly she endured the life of tortuous labor, beatings and inadequate food which almost consumed her and did take all family and friends.

In her preface Gerda Klein says: "As I finish the last chapter of my book, I feel at peace, at last. I have discharged a burden and paid a debt to many homeless heroes, resting in their unmarked graves. For I am haunted by the thought that I might be the only one left to tell their story." I strongly suspect one of the basic reasons Gerda survived was that she showed that same concern for those about her during those long years of terror.

Karl H. Baehr
Executive director,
American Christian Palestine Committee.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass. or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo. or 1505 Race Street, Philadelphia 2, Pa.

RURAL CHURCHES HOLD CONVOCATION

SERGE F. HUMMON

Author (right) joins Dr. Douglass (left) and other guests at United Church dinner.

How is a minister to support his family when a rural church can pay him only $1,115 a year? What can the rural church do about the tar-paper shack people in our new rural slums? Why are there fabulous supermarkets in every new housing development in our rural-urban fringe but hardly a church for miles around?

These are only three of twenty-one major concerns discussed by some 600 Protestant clergymen who attended the annual Convocation on the Town and Country Church in York, Pa. recently. Called by the National Council of Churches' Department of the Town and Country Church, the conference provided opportunities for rural ministers from all over the nation to pool their experiences and find solutions to local problems.

Diverse Problems

The churches' concern extends from the on-going ministry to migrant workers and from people in coal-mining and small industrial areas to the unassimilated urbanites fleeing the city for a better life.

In the opening address of the convocation, the Rev. Robert T. Handy of Union Theological Seminary in New York City voiced the need for a "fresh renewal movement" in the rural church and a broader approach to working together in this country. Prof. Handy suggested calling an international convocation to share "our vast store of experience" with village churches in the "new" lands.

Dr. Truman B. Douglass, executive vice president of the Congregational Christian Board of Home Missions, delivered the major address on the subject of "Suburban revolution." In discussing the ministry to "displaced" Americans in the "rural-urban fringe" where city services terminate, Dr. Douglass observed: "They soon discover that walking on grass instead of concrete does not answer any of the profound hungers of the human spirit." The inadequacy of rural schools and churches and the lack of community-making institutions is frustrating. More likely than not, he added, the children will take off in the family car for the city since there's nothing to keep them in Suburbia.

Dr. Douglass stressed the real need for united effort in the rural field. He stated that most working together comes only when it is a question of "bingo, betting and booze." He deplored the denominationalism in many rural areas which disregards "the true nature of Christian fellowship."

"Denominationalism is as anachronistic in this area as a plan to return to the little red school-house." Rural churches must also acquire a large measure of "sociological sophistication" to break down the resistance of long-time members of existing churches to the changes required for serving the new community.

Dr. Douglass continued his analysis by pointing up the role of the rural church in serving people of varied backgrounds—bankers, writers, businessmen and office workers—and in addressing itself to man—not urban man or rural man but the whole man.

Declaring that he did not look upon all rural-urban fringe areas as "spiritual junk yards filled with smashed dreams and worn-out illusions," Dr. Douglass nevertheless deplored the "grossly inadequate" communal facilities in most areas which have disillusioned newcomers who had "cherished hopes that in a new setting there would be a strengthening of family life."

But the church is "more than a service organization," the Rev. Dr. Wesley A. Hotchkiss, general secretary of the Division of Higher Education of the CC churches, emphasized in a panel discussion. Others on the panel were the Rev. James E. Hankins, Methodist minister of Rogersville, Tenn.; the Rt. Rev. Earle M. Honaman, Episcopal Bishop of the Harrisburg, Pa. Diocese; Dr. Robert V. Moss, president of the Evangelical and Reformed Seminary in Lancaster, Pa. and Dr. Douglass.

Salary Dilemma

Mr. Hankins led the panel discussion on the dilemma of the country minister whose church cannot pay more than $1,115 as salary. Subsidies from denominational headquarters seldom bring the incomes much above $2,000 in addition to the parsonage. "This situation obviously does not attract the best qualified men to the rural ministry," stated Mr. Hankins, who urged that the churches give top priority to salary improvement.

Recruiting for the rural ministry is not easy, it was agreed on all sides. The fact that many ministers are, in effect, "circuit riders" serving three or four churches while "flying parsons" in Piper Cubs cover the far-flung villages of the Northern Great Plains indicates a Christian missionary zeal which should be better rewarded.

Dr. Richard O. Comfort, retiring executive director of the National Council's Department of Town and Country Church, summed up the parley as follows: "Our goal must remain the adequate churching of the nation."

Mr. Hummon is secretary of the Town and Country Church, Board of Home Missions of the CC churches. Photo by Henry M. Blatner, York, Pa.

THEOLOGY

(Continued from page 7)

many persons. An intelligent layman may find it difficult if not impossible to distinguish between fundamentalism and neo-orthodoxy because the terms used by each school are similar if not synonymous.

Too often such words as atonement, redemption, judgment and holiness evoke memories of an authoritarian family or church which sought to control the young—especially at the age of adolescence—by instilling dreadful fears of a terrible God who punished every unclean thought and unholy desire. The fact that it is the theologians who have kept this language alive is sufficient to damn them in the minds of many whose spirits have been liberated from false fears at very great cost. Theology to such persons is not merely outmoded; it is the symbol to them of a bigotry for which they have no taste.

New Vocabulary

It is necessary for theologians to face this attitude realistically. Perhaps more effort will have to go into restoring the value of a discredited vocabulary. A generation of students unfamiliar with the costly struggle for freedom waged by liberals may have to seek ways of stating truth that do not automatically evoke images of a childhood terror of an all-seeing, unforgiving God.

Despite these difficulties American Protestantism cannot afford to let theology decline. It is not enough for Christians to get a spiritual lift from Sunday worship, or merely feel inspired by lovely music in an attractive sanctuary. Our faith must penetrate as deeply as our doubts. It must force us, as people of integrity, to ask searching questions about the meaning and direction of our common life. Why are we here? How did we happen to be born into this period of human history? What role have we to play in the continuing drama of mankind? What are we doing to assure our children a life better than the one we know?

These are questions which must be asked by Christians in every age and to answer them requires the best use of the intellect. They are theological questions but they are unavoidable when we realize that our faith involves not only our feelings but our wills as well. For facing such questions theology provides the form, the structure, for the content of the gospel, wherein the answers are to be sought.

The next meeting of the General Synod of the United Church of Christ is to be held at Oberlin College, Oberlin, Ohio July 5-9, 1959. The Executive Council has proposed that each day begin with Bible study. It is hoped that the proposed Constitution for the United Church will be ready for presentation.

FRIDAY-NIGHT SERMON SESSION

(Continued from page 11)

been called into the front office and told that in the near future the firm would have to begin laying off some workers. Karl was to make notes about the men under him to help the management decide who should be laid off. "I've been trying to treat my men like my neighbors, like it says here," he said, "but I won't be able to look them straight in the face any more, because now I have to spy on them. What does the Bible say I'm supposed to do now?"

Six weeks later he told the group that he had been told that the firm had received a big contract, making it necessary for his men to work twelve hours a day, six days a week, for the rest of the summer. If anybody refused to work overtime, Karl was to make a note of it, and these men would be the first to be laid off in the next slack period. Those men who were not merely interested in earning as much money as possible but wanted to devote time to their families or to the community would either have to give up these plans or risk losing their jobs. "Now what should I do?" Karl furiously asked the group.

On both of these occasions, all the group could do was to assure Karl that they shared his concerns and to confess that they could see no satisfactory short-term answer. The question which these and other similar experiences have posed for the group is: How can we enjoy the fruits of industry and technology without robbing men of their very humanity in the process?

This "Friday evening sermon preparation circle" has become the heart of the work in Gossner Haus, but it is by no means the only aspect of this unconventional ministry. Every year, for instance, Gossner Haus holds a series of five or six monthly meetings devoted to discussing various aspects of the problem of human existence in an industrial society.

Two years ago the theme was "Automation." This year it is "Trust and Mistrust in Industrial Relations." These discussions are led by leaders from both labor and management and are attended by 100 or more people from both sides of the table.

Last spring Gossner Haus inaugurated a new series of meetings for "shift workers." The lot of the shift worker in this area is a particularly difficult one. In one chemical plant the shift workers (including 1,200 of the 6,000 employees) work a sixty-hour week on the early and late shift (six eight-hour days and twelve hours on Sunday) and a forty-eight hour week on the night shift, rotating their shift weekly. This means that they average fifty-six hours a week and have one day off every three weeks. Thus they are completely excluded from cultural and community life.

Last spring Gossner Haus began inviting ten or twelve shift workers at a time to come to the house for informal discussions after their late shift (the hour was suggested by the men themselves). These discussions run from 10:30 P.M. to 2:30 or 3:00 A.M. They cover a wide variety of topics such as the job, politics, education, family life and leisure time. The members of one group—who had been working together as a team for ten years—said afterward that this was the first time they had ever had a serious discussion!

A distinctive "style" characterizes all of the events in Gossner Haus. The external symbol of this style may be seen in the fact that every gathering takes place in the form of a circle, facilitating a face-to-face relationship among all participants. This is not simply a clever method for implementing "group dynamics." It springs from two deep convictions: (1) only through genuine personal encounter with one another can we experience that quality of fellowship which (often too glibly) we call the fellowship of the Holy Spirit; and (2) a three-cornered dialogue embracing the word of God, the self and the neighbor is the setting in which we are most likely to hear the concrete word which God would speak to us today.

Every event is planned and led by a team comprising both ministers and laymen, and every event is open to the active participation of everyone present. Questions posed in the course of a sermon, for instance, are not treated as merely "rhetorical questions" but are discussed by the congregation, often in a most lively fashion!

An essential mark of Jesus Christ was that he was fully and profoundly human. So it is an essential task of Christians in this "technological age" to discover a style of life which is "contagiously human" (to use a phrase of Hans-Ruedi Weber). A central question for Pastor Symanowski and the other leaders of Gossner Haus is: How can the church help the men and women of our industrial society, particularly those who have been estranged from the traditional church, to discover a genuinely human style of life?

For one thing the church must show that it takes seriously the concrete problems of men in the workaday world; there must be a place within the church where men can discuss fully and freely these concerns, where they can search together for the light which the word of God sheds on these matters.

The word which became flesh in Jesus Christ continually presses toward incarnation in the lives of his followers. It is the prayer of the leaders of Gossner Haus that this word may become flesh in the lives of the men and women of this industrial community who have been estranged from the traditional church.

LETTERS

Anderson, Ind.

TO THE CO-EDITORS:

Let me commend you on your first three numbers of the *United Church Herald.*

However, one little note in your last issue set me back on my heels. I am greatly disappointed that the "Record of Calls" is to be presented in two separate columns. It seems to me that this is defeating part of the purpose of the *United Church Herald.* Let us not regress.

Warren H. Braden
Minister,
Whetstone United Church of Christ.

★

Brookside, N. J.

TO THE CO-EDITORS:

One of the most essential contributions of our church paper must be to confront its readers with the great issues of faith and life. This *Advance* was doing. Outstanding churchmen and theologians were given the opportunity of entering our homes with arresting and provocative articles deepening our concern and understanding of the Christian way of life. Lately we have missed them. I hope *United Church Herald* will continue to afford us the opportunity of having such men in our homes through its pages.

John G. Truitt Jr.
Minister,
Brookside Community Church.

★

Oak Harbor, Ohio

TO THE CO-EDITORS:

I received the third issue of the *United Church Herald* today. I wish to commend you on this wonderful church paper. I endeavor to read the entire issue when received. It is very informative and educational, not only on evangelism, but also on historical events.

Rollin F. Gratop

★

Laguna Beach, Calif.

TO THE CO-EDITORS:

May I congratulate you on the new format of the *United Church Herald.* More than this, however, what makes me glad in seeing it is the fact that the magazine is a very definite proof that we are now in reality the United Church of Christ.

Fred Smith

★

Columbus, Ohio

TO THE CO-EDITORS:

We are enjoying the new magazine very much. I still feel the lack of articles which might be called more devotional or autobiographical—something in the nature of personal witnessing—the kind of thing Elsie M. Farris does so well. But the magazine brings great inspiration and keeps us in touch with the currents of life in church and world.

Kenneth O. Eaton
Associate minister,
First Congregational Church.

★

Bellevue, Wash.

TO THE CO-EDITORS:

Congratulations on the first edition of *United Church Herald!* You have done a superior job, setting a fine precedent for the future, while not relinquishing the meaningful traditions of the past.

Ben Bradford
Minister,
First Congregational Church.

★

West Haven, Conn.

TO THE CO-EDITORS:

Congratulations on the wonderful beginning of a magazine that ought to be in the hands of every Christian family. The articles are challenging, informative and stimulating.

Jerome Davis

★

Claremont, Calif.

TO THE CO-EDITORS:

Congratulations on *United Church Herald.* It is a notable success in both form and content. Each of the issues sustains—even surpasses—the excellence of the preceding one. It gives us confidence in the growing achievements of the union.

Albert D. Stauffacher
Former minister and secretary,
CC Missions Council.

★

Honolulu, Hawaii

TO THE CO-EDITORS:

Enclosed please find my check for the renewal of my subscription. Thank you so very much for all the benefits which we are receiving from the journal. May God continue to shine upon your minds and upon your way.

Abraham K. Akaka
Pastor,
Kawaiahao Church.

★

Watertown, Mass.

TO THE CO-EDITORS:

The early issues of the *United Church Herald* have been well received here.

Robert W. Hoffman
Minister,
Phillips Congregational Church.

Hong Kong

TO THE CO-EDITORS:

A missionary is often surprised by the spontaneous, genuine generosity of Christians. I know I shouldn't be, but in these days when I hear so much about being sure gifts are sent through the "proper channels" I expect to find church giving so handled that "credit" is received on apportionment or world service. Since we who are privileged to share in deputation work are never really permitted to make an appeal, I say again that Christian generosity sometimes catches me by surprise. Often in my year at home visiting the churches, I have shaken a proffered hand after the worship service on Sunday morning and found a folded bill in my hand. May I tell you what becomes of that $10 bill?

The $10 from Woodland, Calif. went to a widow's son. He is 15 years old and is working his way through junior high school. He needs only $10 a month but his mother's one-third of an acre doesn't allow much spending money. In fact, he can't really get from home the $5 a month he needs for food. A welfare foundation is helping with school fees, but that $10 bought him some clothes and a pair of shoes.

Ten dollars from Oklahoma City will help a little boy of 9 who has a harelip. His family are refugees and he goes to the mission-supported free school. Medical service is inexpensive, but even $10 is too much for them to find. The $10 gift, so quietly and anonymously given, will provide for this boy the needed operation that will restore wholeness to his features and dignity to his life.

Several $10 bills from the Chicago area will go to a little man who fled from Hunan Province where E and R missionaries first labored over fifty years ago. This refugee received his degree in Chinese Medical Acupuncture many years ago, but in order to practice in Hong Kong he must take a refresher course and pay his dues to the society here. He has never been able to get far enough ahead, while working as an occasional laborer, to support his wife and three children and also to pay the fees.

Have you ever received an envelope full of pennies and nickels? Mine came from a church-school class for a little girl at our free school. This Chinese girl persuaded her father to let a small Christian group rent a room for their church. That she led the whole family to Christ was the important thing. Her story inspired a group of children in North Carolina to think beyond themselves, to feel a part of God's whole creation and to share.

From Madison, Conn. to Tillamook, Ore. Christians have quietly shared God's blessings. We, who are their representatives here on the field, praise him and ask his blessings on them.

Sterling H. Whitener
E and R missionary.

A NEW IMAGE

(Continued from page 18)

which are operated by the church with financial support from the government. The hymnal used in the churches, and other aspects of the work as well, bears the unmistakable marks of the North-German Bremen missionaries who began Christian work in Togoland over 150 years ago.

A National Founders' Day service last September honoring the birthday of the prime minister, which the writer was privileged to attend, opened with a salute to Dr. Nkrumah on the talking drums, followed by hearty singing in Twi of *Nun Danket Alle Gott,* using the traditional Johann Crueger choral. Translations of other German hymns, often sung in four-part harmony, are among the favorite hymns used in the churches, and it is not unusual still to find both men and women among the older members of the congregations who speak excellent German, which they learned many years ago from the German missionaries who lived among them for so long.

The Evangelical Presbyterian Church will continue to need the help of American Christians for some time to come. Both hospitals are grossly understaffed. The new school for nurses at Worawora, recently recognized by the government as an accredited school, needs more trained nurses and more of the doctors' time to assist with the teaching. A business manager is urgently needed at Adidome.

Agricultural and public health specialists, workers in various educational and technical fields, Christian teachers and evangelists—all will find in Ghana opportunities to invest their lives in the development of a people who give great promise of becoming outstanding leaders, not only in Africa's trek to freedom but, more important, in the establishment of the reign of Christ in the hearts and lives of people everywhere.

OBITUARIES

MRS. NELLIE L. BICKNELL, retired CC missionary, died in Madison, N. J. on October 28 at the age of 87. She was the widow of the Rev. John Bicknell, who served from 1915 to 1936 as principal of Jaffna College, an institution of the American Board for Foreign Missions in Vaddukoddai, Ceylon.

They first went to Ceylon in 1902 when Mr. Bicknell received a three-year teaching appointment there. Afterwards they lived in Kennebunkport, Me. and Mansfield, Mass. where Mr. Bicknell had parishes. Mrs. Bicknell assisted her husband in his duties at Jaffna College, taught English and counseled students. Upon Mr. Bicknell's death in 1936 she returned to the United States. She is survived by one son and seven grandchildren.

DR. HARVEY C. COLBURN, minister emeritus of First Congregational Church, Ypsilanti, Mich., died October 20. He was 83 years of age.

Dr. Colburn prepared for the ministry at Oberlin Graduate School of Theology and received a doctorate of divinity from Olivet College. After serving congregations in Marysville, Columbus, Marion and Bellevue, Ohio, he went to Ypsilanti, where he served for twenty years. He was a member of the Michigan Conference Board of Trustees and acting superintendent from 1940 to 1941. Surviving are two sons and four daughters.

MRS. CLARA M. CROOK, wife of the Rev. Frank Crook, minister of Newman Congregational Church, Rumford, R. I., died on October 17. A graduate of State Teachers College in North Adams, Mass., she was especially effective in the leadership of youth. Surviving are her husband, a sister and three sons, one of whom is the Rev. Malcolm Spencer Crook, minister of Groton, Conn. Congregational Church.

DR. CALVIN M. DE LONG, pastor emeritus of New Goshenhoppen Evangelical and Reformed Church, East Greenville, Pa., died September 3 at the age of 82. *(See* United Church Herald, *October 9)*

Educated at Franklin and Marshall College and Lancaster Theological Seminary, Dr. DeLong was ordained in 1903 and spent his entire ministry of fifty years as pastor of the New Goshenhoppen Church. He was a member of the Board of Home Missions of the former Reformed Church in the United States from 1932 to 1941 and served also as president of the Eastern Synod and later as president of its Continuing Committee until it was dissolved. In 1933 Franklin and Marshall College awarded him the honorary degree of doctor of divinity. Surviving Dr. DeLong are his widow and a daughter. Mrs. Elizabeth A. Stoudt of Allentown, widow of the Rev. John B. Stoudt, is a sister.

WILLIAM H. HAMLIN, who served various American Missionary Association institutions for forty-one years until his retirement in 1934, died in Elyria, Ohio on July 15. He was 91 years old.

Mr. Hamlin was appointed farm superintendent of Santee Normal Training School, Santee, Neb. in 1893 and after eight years was transferred to Tougaloo University in Tougaloo, Miss. where he became treasurer of the university. He later served as treasurer of Lincoln Normal School, Marion, Ala., Tillotson College, Austin, Tex. and Talladega College in Alabama. He is survived by his widow, Anna R. Hamlin.

THE REV. DR. EDWARD O. KEEN, pastor emeritus of Memorial Evangelical and Reformed Church, York, Pa., died October 16 at the age of 86.

He was educated at Gettysburg College and Lancaster Theological Seminary, was ordained in 1896 and spent his entire ministry in Pennsylvania. He was given the honorary degree of doctor of divinity by Franklin and Marshall College. For fourteen years he served as treasurer of Mercersburg Synod. Two children survive.

THE REV. CLEMENT D. KRESSLEY, pastor emeritus of St. Mark's Evangelical and Reformed Church, Allentown, Pa., died October 23 at the age of 89.

A graduate of Franklin and Marshall College and Lancaster Theological Seminary, Mr. Kressley was ordained in 1897 and was pastor of St. Mark's in Allentown for thirty-seven years. At various times he held offices in East Susquehanna Classis and Lehigh Classis of the former Reformed Church in the United States and in Lehigh Synod of the Evangelical and Reformed Church. Mr. Kressley retired in 1955. Surviving are two sons and two daughters.

MRS. CAROLINE LEUTWEIN of Woodland, Calif., widow of the Rev. A. Leutwein, an Evangelical and Reformed clergyman, died August 26 at the age of 92. Mr. Leutwein served congregations in Washington and California. Surviving are two daughters.

THE REV. GEORGE R. MC KEITH died October 7 in Hankinson, N. D. at the age of 88. He was born in South Shields, England and served as pastor of four Congregational churches in England before he came to the United States in 1911. Ordained in 1913 Mr. McKeith had served churches in Nebraska, North and South Dakota and since 1930 in churches in Medford, Green Lake and Seymour, Wis.

He is survived by his widow, Katherine, and five children: the Rev. Alfred B. McKeith of the Congregational church, Earlville, Iowa; Mrs. Bruce Cleveland; Mrs. Herman Northrup and Arthur and Bertha McKeith. There are six grandchildren.

THE REV. DR. HENRY B. MOWBRAY, a Congregational Christian minister, died at Orlando, Fla. on October 2. His age was 86.

Educated for the ministry at Hiram and Oberlin colleges in Ohio, Dr. Mowbray was pastor of churches in San Bernardino, Calif. and Demorest, Ga. Most of his ministry, however, was devoted to children and youth in churches at Oakland, Calif. and Cleveland, Ohio.

United Church Herald has just received word of the death of ELSIE JEANNETTE ODELL, who spent eleven years as a teacher in the American Board's Near East Mission. She died on July 12 at Greencastle, Ind.

Going to Turkey in 1927, she taught for one year in the American Academy for Girls at Üsküdar and for ten years in the Girls' School in Merzifon. She was principal of the school in Merzifon in 1938 when she had to return to her home in Greencastle for personal reasons. There she spent the remainder of her life actively involved in church and social work.

She is survived by two sisters, Mrs. A. C. Chittick and Mrs. Edna McCormick.

THE REV. FREDERICK PINCH, minister emeritus of the Congregational Christian church in Newaygo, Mich., which he served for seventeen years, died in Grand Rapids on October 7.

Born in Cornwall, England in 1874, Mr. Pinch was a secretary for the Congregational Union of England and Wales. Upon coming to the United States he was ordained in 1909 and held pastorates in a number of Michigan churches. Surviving are his widow, a son and three daughters.

NINA ELLEN RICE, for thirty years an educator and relief worker in Turkey and Greece under the Woman's Board of Missions of the Pacific and later under the American Board, died in Claremont, Calif. on October 5 at the age of 80.

From 1903 until the beginning of World War I Miss Rice taught in a high school for girls which gradually became a teachers training college in Sivas, Turkey. For a time she supervised an orphanage there until 1916 when she was forced to leave Turkey. She returned in three years, however, to work with Near East Relief in behalf of Armenian and Greek orphans and was sent with them to Greece in 1922. From that year until she retired in 1933 she supervised schools for refugees in Athens.

Miss Rice leaves two sisters, Mrs. H. B. Harwood and Mrs. Laura R. Rau.

THE REV. ORVILLE P. SHENEFELT, a Congregational Christian minister who had served churches in Washington and Montana, died October 3 at the age of 76. He held pastorates in Montana before going to the Washington churches of Elk, Veradale, Hillyard, Kellogg and Plymouth, Tacoma. Surviving Mr. Shenefelt are his widow, Katherine, and five children.

Church and Ministerial RECORD

E and R Address Changes

BAIR JR., LAWRENCE E., to 5806 Hampton St., Pittsburgh 6, Pa., pastor of St. Peter's, East Liberty.

BEYER, EMERSON F., 809 E. 8th St., Bloomington, Ind., campus minister, Indiana University (new).

CORDRAY, ANN B., Schwenksville, to R.D., Chester Springs, Pa., pastor of St. Peter's, Pikeland, Pa.

ERNST, A. C., (E) Independence, to 308 19th Terrace, Blue Springs, Mo.

GOULD, CLARENCE B., East Amherst, N. Y., pastor of St. Stephen's, Millersport, New York.

GRETHER, GEORGE, (E) to 103 S. Grand Ave., Neillsville, Wis.

GRUNWALD, WILMER C., Buffalo, N. Y., to Fredericksburg, Iowa, pastor of Peace.

HARTMAN, CHARLES R., (E) Harrisburg, Pa., to 3937 Matson Ave., Cincinnati 36, Ohio.

HEDIGER, PAUL R., 217 S. 34th St., Billings, Mont., pastor of St. Paul's (new).

KOCHHEIM, WILLIAM H., (E) Fichte Strasse 11, Heidelberg, Germany.

KROHNE, FREDERICK H., Melrose Park, to 1853 Fargo Ave., Des Plaines, Ill. (change of residence).

MEYER, J. P., (E) Fitzwilliam Depot, N. H., to 409 18th Ave., N., Lake Worth, Fla.

MILLER, JOSEPH H., Chambersburg, to 15 Lafayette St., Tamaqua, Pa., pastor of Trinity.

MOHR, PAUL A., to 1113 Betts St., N.E., Albuquerque, N. M. (change of residence).

PETZOLD, MILTON G., Plymouth, Ind., to 615 Deleglise St., Antigo, Wis., pastor of Unity.

PRESS, DONALD O., McConnellstown, Pa., pastor of the McConnellstown Charge (new).

SCHRANKLER, GERALD W., to 1422 10th St., Marinette, Wis. (change of residence).

UJLAKI, FRANCIS, (E) North Madison, Ohio, to 561 S.E. Second Terrace, Norwood Subdiv., Pompano Beach, Fla.

WEIGEL, LEONARD F., to 24136 Goddard St., Taylor, Mich. (postal change).

Code: E—Emeriti, retired or disabled.

CC Calls

ANGELL, RUSSELL E., First, Canton Center, Conn., to associate, Second, West Newton, Mass.

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BALL, DWIGHT H., to interim, new church project, North Palm Springs, Calif.

BARSTOW, RAYMOND D., lay preacher, to Union, South Bristol, Me.

BENNETT, WILLIAM L., to new church, Hollywood, Fla.

BETHARDS, GERALD M., to Grand Chain, Ill., in addition to his present ministry.

BLISH, FRANK M., Pocatello, Idaho, to First, Salt Lake City, Utah.

BOOTH, HERBERT, Presbyterian, to Community, Ventura, Calif.

BROWN, HAROLD O. J., Harvard Divinity School, to assistant, Second, Beverly, Massachusetts.

CAIN, DAVID K., lay preacher, Cherryfield, Me., to First Christian, Bangor, Me.

CAMPBELL, ALAN, to Union, Medford, Mass.

CAMPBELL, THOMAS H., student assistant, Beneficent, Providence, R. I., to Broad Street, Westerly, R. I.

CANTWELL, EDWARD W., Baptist, to Christian, Wolfeboro, N. H.

CARLSON, FRANK E., to interim, new church project, Flagstaff, Ariz.

CARMACK, FLOYD, to Bethel, Ashland, Ala. and Pleasant Grove, Lafayette, Ala.

CARPENTER, ALAN M., student, to East, Bangor, Me.

CIARCIA, GERALD D., Greenville, Norwich, Conn., to First, Chelsea, Mass.

CUMMINGS, STANLEY, Wilmington, Mass., to Buckland, Mass.

DOHERTY, PETER, First, Columbus, Ga., to First, Richland, Ga.

EMBLING, CLYDE H., to Lincolnville Center, Maine.

ERICKSON, BURTON E., United, Big Rapids, Mich., to First, Concord, N. H.

FITZ, GEORGE T., E&R, to United, Shirley, Massachusetts.

FLYNN, WILLIAM E., Poland, Me., to Federated, Lewiston, Me.

FORD, C. VICTOR, associate, to interim, Brunswick, Me.

GIBBONS, PAUL, Yale Divinity School, to associate, West Center, Bronxville, N. Y.

GROVES, EVERETT, Methodist, to United, Kellogg, Idaho.

GUEST, WILLIAM H., Belvidere, Neb., to First, Interlachen, Fla.

HAINER, HERBERT M., Hampton, Conn., to Newent, Lisbon, Conn.

HASHIMOTO, HARRY Y., Baptist, to Oceanview, San Diego, Calif.

HEDRICK, JOSEPH L., to Veazie, Me.

HENDERSON, GLEN M., to Hidalgo and Fairview, Newton, Ill.

HILL, WILLIAM H., Winthrop and Kiene, to Belmond, Iowa.

IHLOFF, CHARLES E., Andover Newton Theological School, to minister to youth, State Street, Portland, Me.

JENNINGS, DONALD M., to Cherryfield, Me.

KERSENBROCK, JACK J., to Federated, Southville, Mass.

KLEIN, DONALD R., to Pilgrim, Hemet, Calif.

LINZEE, JOHN W., to Amherst, N. H.

LONG, DAVID H., Liberty, East Tallassee, Ala., to Russell Woods, Phenix City, Ala.

LORBEER, LLOYD L., to Pilgrim, Los Angeles, Calif.

LYON, EVERETT S., Townsend, Mass., to United, East Providence, R. I.

MACLEOD JR., NORMAN M., Plantsville, Conn., to Second, New London, Conn.

MAGNUSON, CARL E., Community, Chino Valley, Ariz., to minister of visitation, Church of the Lighted Window, La Canada, Calif.

MATHIS, JOHN P., associate, South, Concord, N. H., to Wilson, Conn.

MAXFIELD, DONALD R., Disciples of Christ, to assistant, Watchung, Montclair, N. J.

MC CALLUM, NORMAN A., Slatersville, R. I., to Rock Springs, Wyo.

MCILROY, ALBERT D. C., Presbyterian, to First, Middleboro and East Taunton, Massachusetts.

MOORE JR., RICHARD O., assistant, Kensington, San Diego, to First, Barstow, Calif.

NAEF, EMIL, Pacific School of Religion, to North Christian, Fall River, Mass.

NAUMAN, ST. ELMO, to Arcadia, Calif.

NEWTON, CLIFFORD D., to West Newbury, Vt.

OSTRANDER, CLINTON E., to interim, Bellevue, Wash.

PAIGE, MRS. HOWARD E., to director of Christian education, Goffstown, N. H.

PRUITT, ROBERT T., to part-time, Lowell, Washington.

ROBERTSON, JOHN P., First, Braintree, Mass., to Glen Ridge, N. J.

ROGERS, JAMES W., EUB, to First Christian, North Westport, Mass.

SCHLUETER, ROLAND F., to new church, Federal Way, Wash.

STONE, JEROME A., Southville, Mass., to Plymouth, Danville, Ill.

STRASBURG, FREDERICK R., assistant, South Springfield, Mass., to East Bridgewater, Massachusetts.

TOROSIAN, JOHN, to Highland, Somerville, Massachusetts.

WILLIAMS, CHARLES L., to interim, West, Seattle, Wash.

WINTERBOTTOM, WILLIAM, to minister of Christian education, Church-by-the-Sea, Bal Harbour, Fla.

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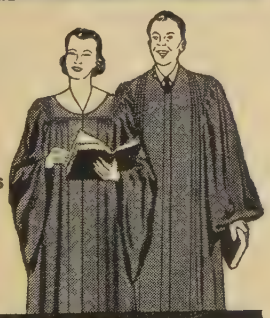

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PAUL, WILFORD N., Oakwood Heights, Staten Island, N. Y., to teach.

PEACOCK, NORMAN S., student, Limerick, Maine.

TINKER, ROBERT E., vice president in charge of development, Chicago Theological Seminary, to a firm of public relations consultants.

E and R Installations, Ordinations

ALBRIGHT, MARVIN C., installation, Redeemer, Marion, Tex., October 26.

ANSTEDT, PHILIP J., installation, St. Paul's, Dearborn, Mich., October 19.

BEYER, EMERSON F., ordination, United Student, Bloomington, Ind., September 29.

CORDRAY, ANN B., installation, St. Peter's, Pikeland, Pa., October 26.

DAYE, CARL T., installation, St. Peter's, Greensboro, N. C., November 2.

DERK, C. LAMAR, installation, St. Andrew's, Bridgeville, Pa., October 26.

GOULD, CLARENCE B., installation, St. Stephen's, Millersport, N. Y., October 26.

JALSOVICZKY, ALEXANDER, installation as pastor of the Mining Charge, Magyar Synod, October 19.

MOYER, GUY J., installation, St. Peter's, Amherst, Ohio, November 2.

NOWACK, GLENN A., installation, Southwood Community, Raytown, Mo., October 19.

PRESS, DONALD O., installation as pastor of the McConnellstown Charge, Central Pennsylvania Synod, October 26.

TETZLAFF, HERBERT T., installation, St. Peter's, South Bend, Ind., October 5.

CC Installations, Ordinations, Recognitions and Anniversaries

ASHBURNHAM, Mass., dedication of the Christian education building and rededication of the church as the Ashburnham Methodist Church, the Congregational Church of Ashburnham and the Ashburnham Community Church (Federated), November 2.

CAPEWELL, MRS. BERYL J., ordination, Downey, Calif., October 26.

CHINESE, Los Angeles, Calif., 70th anniversary, October 19.

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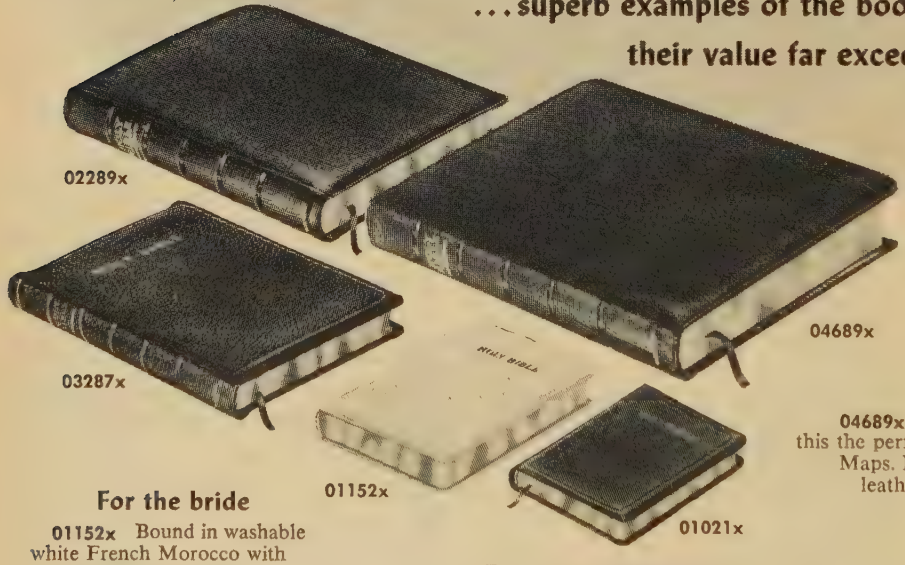

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CLOUGH, LEONARD G., installation, Church of Christ, Hanover, N. H., October 30.

EGGERTSVILLE, Buffalo, N. Y., dedication of educational building, October 26.

FIRST, Darien, Conn., dedication of chapel built in appreciation of the Rev. Alfred Schmalz's twenty years of ministry, November 2.

FIRST, Stoughton, Mass., dedication, October 12.

FIRST, Wayland, Mich., 100th anniversary, October 25 and 26.

FRERICHS, MARGARET L., installation, Lyme, N. H., October 26.

HOLLAND, Mass., dedication, November 2.

HUNTER, ALLAN A., 32nd anniversary as minister of Mt. Hollywood, Los Angeles, Calif., October 19.

LOFTIS, EUGENE L., installation, Stanton, Neb., October 23.

LYMAN, ALAN C., ordination, Second, Greenfield, Mass., November 2.

MARTIN, JAMES C., ordination, Eliot, Roxbury, Boston, Mass., October 29.

MATHER, ALAN F., installation, Lordship Community, Stratford, Conn., October 12.

PARK, Los Angeles, Calif., 75th anniversary, October 26.

SEYMOUR, Conn., dedication, October 12.

THOMAS, OLIVER N., installation, West Milton, Ohio, November 2.

WILMINGTON, Mass., 225th anniversary, October 26.

WOODLAND HILLS, Calif., dedication, October 19.

Received into E and R Membership

GOULD, CLARENCE B., East Amherst, N. Y., by West New York Synod, October 9, from the Congregational Christian churches.

HEDIGER, PAUL R., Billings, Mont., by Rocky Mountain Synod, October 20, from the Congregational Christian churches.

PRESS, DONALD O., McConnellstown, Pa., by Central Pennsylvania Synod, October 4, from the Congregational Christian churches.

Changes in E and R Synod Rosters

In California Synod, First Church, Pasadena, Calif., has changed its name to Bethel United Church of Christ.

In Lancaster Synod, St. Maria and Zion Churches, Grantville, Pa., of the Blue Ridge Charge, have been merged. The name of this new congregation is Faith Church, Grantville, Pa.

In Midwest Synod, First Church, Oskaloosa, Iowa, has changed its name to St. Paul's United Church of Christ.

In Southwest Ohio Synod the Salamonia Charge has been dissolved. Salamonia Church, Salamonia, Ind. has become an independent charge; Grace Church, New Pittsburgh, Ind. and St. Paul's Church, Boundary, Ind. have been constituted the New Pittsburgh-Boundary Charge.

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CHRONICLE

Sailings, arrivals, appointments, and other information about the missionaries of our American Board for Foreign Missions.

Arrivals from the Field

During October:

In Montreal, Canada, Mr. and Mrs. Carl C. Compton of the Near East Mission for retirement after forty-five years of service. Mr. Compton is president-emeritus of Anatolia College, Thessaloniki, Greece.

In New York, the Rev. Ralph R. Keithahn of the Madura Mission for furlough. Mr. Keithahn has been in charge of the Basic Training School, Batlagundu.

In Boston, Mass., the Rev. Dr. and Mrs. Henry C. McDowell of the Angola Mission for pre-retirement furlough. Dr. McDowell has served the churches and schools in Chilesso, Dondi, Galangue and Elende.

Departures for the Field

During October:

From New York, Ruth W. Catton, M.D., under appointment to the Madura Mission. Dr. Catton will be on the staff of the Christian Mission Hospital, Madurai.

From Melbourne, Australia, Ellen B. Lang, S.R.N., of the Madura Mission returning from furlough. Miss Lang is the nursing superintendent at the Christian Mission Hospital.

From Los Angeles, Calif., the Rev. and Mrs. Elden M. Buck, under appointment to the Micronesia Mission for educational work, with their two daughters. The Bucks will live on Kusaie, E. Caroline Islands.

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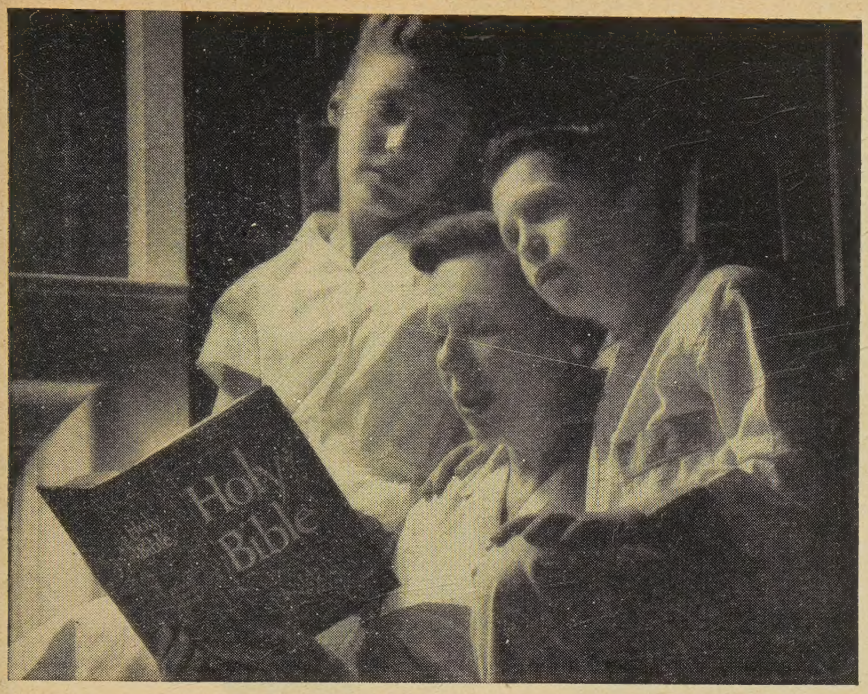

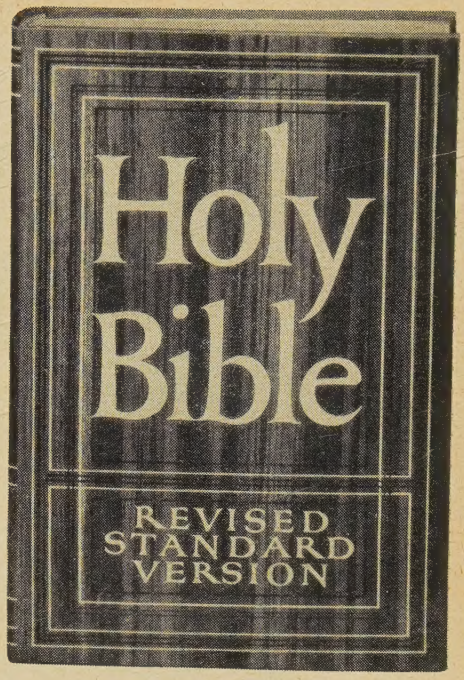

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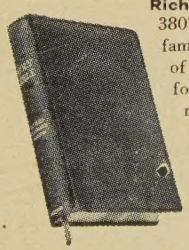

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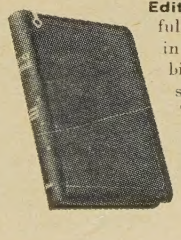

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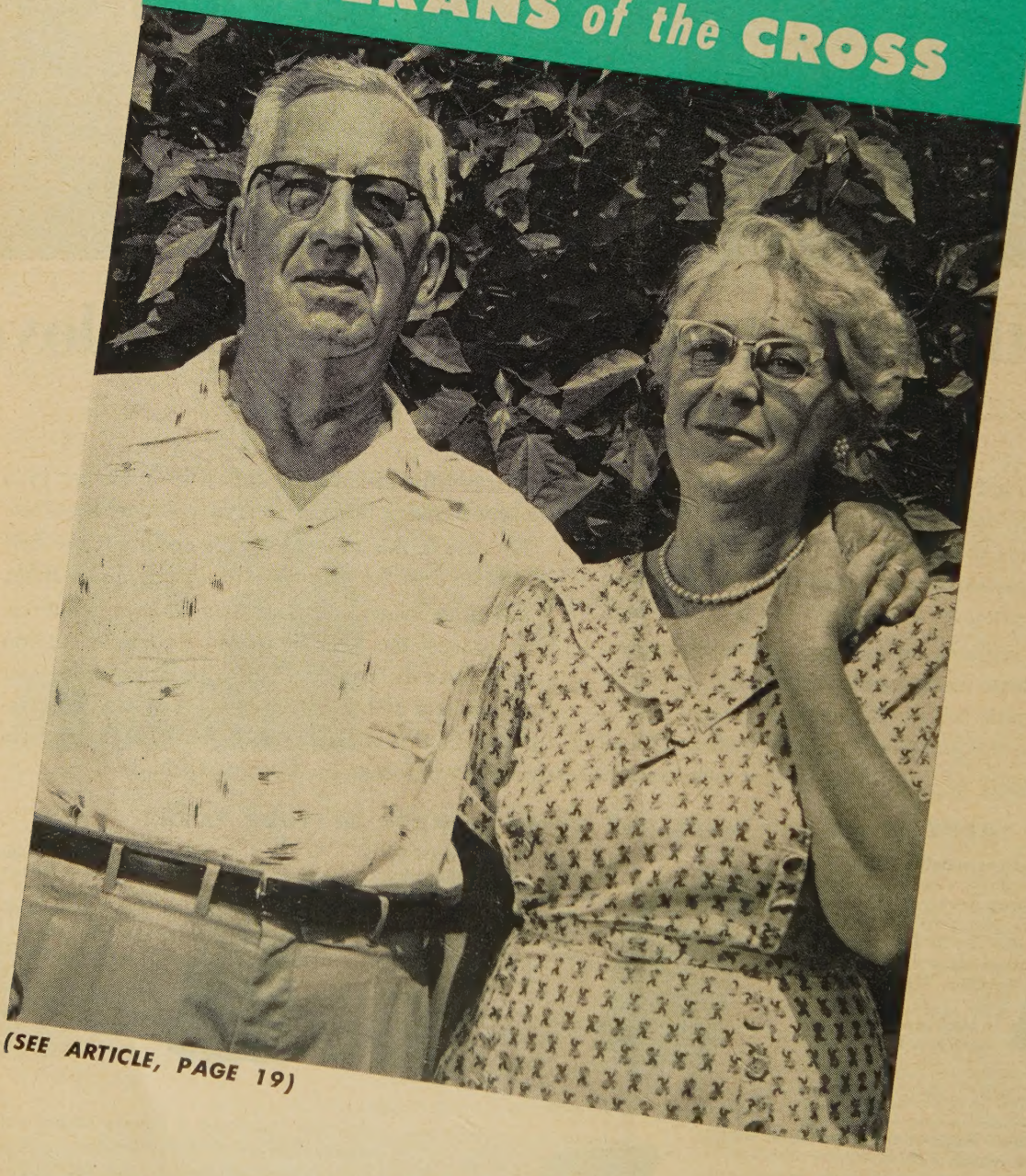

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